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T. BASIL
ON
LITERATURE


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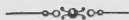
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ST. BASIL THE GREAT
TO STUDENTS
ON GREEK LITERATURE

WITH NOTES AND VOCABULARY

BY

EDWARD R. MALONEY



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ST. BASIL THE GREAT.

W. P. 6

PREFACE

IN this edition of St. Basil's Address an effort has been made to make the notes of such a character as to enable the student to begin the study of Christian Greek classics with pleasure and profit, and, at the same time, to furnish advanced students with resources of interest and knowledge. Grammar references to difficulties in syntax have been given, and attention called to the exact shades of meaning in St. Basil's expressions. Just suggestions are given toward the solution of difficulties rather than the solution itself. An attempt has been made to illustrate St. Basil's meaning by quotations from other writers.

The text is Migne's. The references are to the grammars of Hadley and Allen, Yenni, and Goodwin.

E. R. M.

CAMBRIDGE, MASS.

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INTRODUCTION

I. *Biographical Sketch of St. Basil*

St. Basil the Great, the eloquent preacher and foremost classical scholar of the patristic age, was born at Caesarea, the capital of Cappadocia and the metropolitan See of Palestine, in the year 329. The seeds of divine truth were sown in his mind by his mother, Emmelia, and his grandmother, Macrina, and in his writings Basil owns with gratitude how much he owed to their love and care.

Basil studied rhetoric at Byzantium, now Constantinople, under the pagan Libanius, the most celebrated sophist of his age. Having become familiar with the imperishable masterpieces of ancient eloquence and style, he proceeded to Athens, then the center of learning. To her institutions came all the youth of Europe and Asia; Christians and pagans met and studied together in the same classes.

Among the most eloquent and intellectual of the young men in the Athenian schools were Basil and Gregory of Nazianzus. They were both Cappadocians; they had been schoolfellows at Caesarea; at Athens, where they led a life of self-restraint amidst many temptations, they became as one soul, having all things in common. Julian — afterward Emperor and Apostate — was a frequent partner in their studies.

Basil, on his return to Caesarea, began his career as orator, teacher of rhetoric, and pleader at the bar; but the quibbling and excitement of a public life soon disgusted

him. He resolved to devote himself to a religious life. Leaving Caesarea, he visited Egypt and became acquainted with the hermit saints of that country. On his return, he took up his abode in the mountains of Pontus, and after some delay Gregory joined him. But their simple peaceful life did not last long. Gregory was recalled by his father to Nazianzus, and Basil returned to Caesarea.

In 361 Julian became Emperor, and invited his old friend Basil to his court. Basil was preparing to go, when he learned that the cross of Constantine had been replaced, on the standards of the army, by pagan images. The apostasy of Julian was manifest, and Basil relinquished all thought of repairing to the court. Julian was angered at this slight, and the destruction by fire of the Temple of Fortune at Caesarea increased his resentment, the Christians being regarded by him as the incendiaries. He had already resolved to restore paganism; he now determined to degrade Christianity. The schools were closed to the followers of Christ, and the study of Greek was forbidden. The death of Julian (363), however, ended the brief struggle of dying heathenism against the Church of Christ.

In the following year Basil was ordained a priest by Eusebius; but his popularity excited the jealousy of Eusebius, and Basil retired to the mountains of Pontus. He was recalled at the end of three years to defend the faith against the Arian heretics. Basil's wisdom and deference removed the jealousy of Eusebius, and he praised Basil as "the staff of his old age, and the support of the faith."

On the death of Eusebius, Basil was consecrated bishop. By his patience and firmness he overcame the great difficulties which surrounded him. The Emperor Valens, a weak, cowardly heretic, was awed by Basil's open repudiation of Arianism.

Many trials arose to sadden the last years of Basil's life. An estrangement between himself and Gregory took place. His orthodoxy was assailed, but he crushed his accusers by that lucid treatise on the Holy Ghost which gives an explicit declaration of the faith he held dear.

Thwarted in his efforts to obtain unity, foiled in his work of reform, assailed by the machinations of heretics and pagans, the great Eastern prelate passed away (379), honored and lamented by all men, Jews and pagans sorrowing with Christians for the loss of their benefactor.

II. *St. Basil's Style*

“His style of writing is admirable and almost inimitable; it is proper, perspicuous, significant, soft, smooth, and easy, and yet persuasive and powerful, and flowing from him with a natural and unaffected grace and sweetness. His accuracy in philosophy did not vitiate the terseness and fluency of his style, nor the softness and elegance of his expressions weaken the nervous force and conviction of his arguments. Philotheus, patriarch of Constantinople, tells us, it was observed as peculiar to him, that he so subtly penetrates, searches, adjusts, and treats of the most sublime and intricate speculations of theology as at once both to inform the mind, and to move the passions; that he seems to speak nothing but life, and to breathe a soul into the dullest argument he discourses of. And Photius, one of Philotheus's predecessors in that see, a man, if any other, able to pass sentence in these matters, says of him, that for the persuasive and panegyrical way of discoursing, no other pattern need be set; no, not that of Plato or Demosthenes themselves, though so much admired and magnified by the

ancients. Erasmus prefers him before the most famed orators of Greece, in whom he finds something short of him. Pericles spake like thunder, but it was without art ; Lysias evaporated into emptiness and subtlety ; Phalareus was pleasant, but wanted gravity ; Isocrates lost the native grace of speech by too affected periods ; and Demosthenes himself, besides other things, had this fault, that his compositions were too forced and elaborate. Whereas in this great man, neither art nor nature, neither study nor exercise, were wanting to render him most accomplished. Nay, he sticks not to give him the preëminence of all the great ecclesiastic worthies of his time : Athanasius was excellent at teaching, but defective in human learning ; Nazianzen a great man, but too greedy of a smart period, and a florid style ; Nyssen was content with a pious simplicity ; Chrysostom, eloquent indeed, but diffusive and luxuriant, and overapt to run into needless digressions.

“ But now in Basil, the nicest palate could not find that which might distaste. His way of expressing himself simple and natural, he spake with all the advantages of art, and yet made no ostentation of anything elaborate and artificial ; he showed himself master of philosophy at every turn, and yet without any affectation, nor ever made use of foreign arts, but when they might be subservient to piety and religion. In expounding Scripture, he is wary and cautious, and yet plain and perspicuous ; in his encomiastic way, he so admirably accommodated himself to popular auditories that he spake nothing but what the people understood, and yet the learned admired. Whatever argument he manages, it is always attended with a chaste and pleasant eloquence, that falls naturally from him. His discourses lose much of their native grace and beauty when derived into any other language. And there-

fore George Trapezuntius, though a learned man, and a Greek born, undertaking the translation of his works, was forced to give over, and confess the Roman tongue wanted something to reach the elegance and ornaments of Basil's language. The truth is, if in one thing he excelled more than in another, it was eloquence. It was this principally that endeared him to Libanius, the great professor and master of eloquence at that time, who magnifies him upon this account as the wonder of the age. And when once, in an assembly of great and honorable persons, a letter from Basil was delivered to him, he had no sooner read it, but in a kind of triumph he cried out, 'We are overcome.' The assembly wondered at the passage, and inquired the reason; 'We are overcome,' said he, 'in the elegance of epistles; it is Basil that is conqueror, who is my friend, and for that reason I rejoice.' The company, not satisfied, commanded the letter to be read, and then unanimously gave sentence that it was so indeed; nor would Alypius, who had read the letter, part with it, till some time after he was hardly prevailed with to restore it. And indeed Libanius, notwithstanding the prejudices of his pagan religion, and the common emulations of learned men, admired the eloquence of this great man; for that these were something more than compliments Libanius bestowed upon Basil is abundantly evident from the epistles still extant that passed between them." — W. CAVE, D.D.

III. *The Address to Students on the Right Use of Pagan Literature*

When this work of St. Basil was written, — the exact date is uncertain, — the conflict between Christianity and paganism had not ceased. The former was victorious

amid the masses; her bishops were in kings' courts; while the latter, with its stronghold in the institutions of learning, exerted itself to stem the current of the Gospel.

A Christian student in those days was placed in a peculiar position: either he must attend a school teeming with false ideals and given to the teaching of pagan doctrines, or sacrifice his desire for higher instruction. There was no compromise; Christianity had a recognized position, but despite the efforts of the Christian Emperors, — Constantine, Constantius, Jovian, and Valentinian, — it had been unable to loosen the grasp which dying paganism had laid upon the institutions of culture.

"The professorships were exclusively pagan," writes A. T. Drane; "the works they read," St. Gregory assures us, "were too often the vilest efforts of pagan authors." What better place to smother the flame of faith or inculcate a perverse doctrine than the schools of a nation? The brilliant powers of the eminent pagan instructors, with their firm belief in the mythology and religion of heathenism, the dazzling achievements of pagan heroes, which are exhibited on the classic page in a light more interesting than pure, could not but possess fascinations for the youthful Christian mind.

Made conscious by personal experience of the infection which might thus be drawn, St. Basil wrote the present address. The time and occasion demanded it, so to speak, and it came neither as a defense nor a condemnation, but as a mere guide, by the help of which Christian youth was enabled to imbibe the honey and reject the poison in pagan literature. Its value is well attested by the general use that has been made of it, from the seventeenth century down to our own day. The large number of separate editions and translations, and the just encomiums of his-

torians, patrologists, and educators, have proven it to be a solid and sensible treatise on the subject of pagan literature.

The notes and observations of its many editors, its brevity, moderation, and literary purity, make it a specially desirable text-book for Christian youth engaged in studying the pagan literature of Greece and Rome.

ΤΟΥ ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΙΟΥ

ΛΟΓΟΣ

ΠΡΟΣ ΤΟΥΣ ΝΕΟΥΣ,

ΟΠΩΣ ΑΝ ΕΞ ΕΛΛΗΝΙΚΩΝ ΩΦΕΛΟΙΝΤΟ ΛΟΓΩΝ

- I. EXORDIUM. *St. Basil claims the right to address the young conferred upon him by his age, by the many experiences of his eventful life, and a loving care for their interests second only to that of their parents. He hopes that they will be able to claim the second place in Hesiod's classification, who sets, first, those who of themselves know what is right, second, those who are able to follow the good advice of others. He asks them not to leave the entire guidance of their lives to heathen teachers.*

Πολλά με τὰ παρακαλοῦντά ἐστι ξυμβουλευσαι ὑμῖν,
ὦ παῖδες, ἃ βέλτιστα εἶναι κρίνω, καὶ ἃ ξυνοίσειν ὑμῖν
ἐλομένοις πεπίστευκα. Τό τε γὰρ ἡλικίας οὕτως ἔχει,
καὶ τὸ διὰ πολλῶν ἤδη γεγυμνάσθαι πραγμάτων, καὶ
5 μὴν καὶ τὸ τῆς πάντα παιδενοῦσης ἐπ' ἅμφω μεταβολῆς
ικανῶς μετασχεῖν, ἔμπειρόν με εἶναι τῶν ἀνθρωπίνων
πεποιήκεν, ὥστε τοῖς ἄρτι καθισταμένοις τὸν βίον
ἔχειν ὥσπερ ὁδῶν τὴν ἀσφαλεστάτην ὑποδεικνύναι.
Τῇ τε παρὰ τῆς φύσεως οἰκειότητι εὐθὺς μετὰ τοὺς
10 γονέας ὑμῖν τυγχάνω. ὥστε μήτε αὐτὸς ἑλαττόν τι
πατέρων εὐνοίας νέμειν ὑμῖν· ὑμᾶς δὲ νομίζω, εἰ μή τι
ὑμῶν διαμαρτάνω τῆς γνώμης, μὴ ποθεῖν τοὺς τεκόντας,
πρὸς ἐμὲ βλέποντας. Εἰ μὲν οὖν προθύμως δέχοισθε
τὰ λεγόμενα, τῆς δευτέρας τῶν ἐπαινουμένων ἔσεσθε

παρ' Ἡσιόδῳ τάξεως· εἰ δὲ μή, ἐγὼ μὲν οὐδὲν ἂν εἴποιμι δυσχερές, αὐτοὶ δὲ μέμνησθε τῶν ἐπῶν δηλονότι, ἐν οἷς ἐκεῖνός φησιν· ἄριστον μὲν εἶναι τὸν παρ' ἑαυτοῦ τὰ δέοντα ξυνορῶντα· ἐσθλὸν δὲ κἀκεῖνον τὸν τοῖς παρ' 5 ἑτέρων ὑποδειχθεῖσιν ἐπόμενον· τὸν δὲ πρὸς οὐδέτερον ἐπιτήδειον, ἀχρεῖον εἶναι πρὸς ἅπαντα. Μὴ θαυμάζετε δέ, εἰ καὶ καθ' ἐκάστην ἡμέραν εἰς διδασκάλους φοιτῶσι, καὶ τοῖς ἐλλογίμοις τῶν παλαιῶν ἀνδρῶν, δι' ὧν κατα-
 λελοιπάσι λόγων, συγγνωμένοις ὑμῖν, αὐτός τι παρ' 10 ἑμαυτοῦ λυσιτελέστερον ἐξευρηκέναι φημί. Τοῦτο μὲν οὖν αὐτὸ καὶ ξυμβουλευσων ἤκω, τὸ μὴ δεῖν εἰς ἅπαξ τοῖς ἀνδράσι τούτοις, ὥσπερ πλοίου τὰ πηδάλια τῆς διανοίας ὑμῶν παραδόντας, ἥπερ ἂν ἄγωσι, ταύτη συνέπεσθαι· ἀλλ' ὅσον ἐστὶ χρήσιμον αὐτῶν δεχομέ-
 15 νους, εἰδέναι τί χρὴ καὶ παριδεῖν. Τίνα οὖν ἐστὶ ταῦτα, καὶ ὅπως διακρινοῦμεν, τοῦτο δὴ καὶ διδάξω ἔνθεν ἐλὼν.

II. *The necessity is established of subordinating everything to a future life; the future life can gain luster from the literature which adorns the present. The study of profane authors is a useful preparation for that of the Scriptures. As dyers dispose by certain preparations the tissue which is destined for the dye, and then steep it in the purple, so must the idea of good be traced ineffaceably in our souls.*

Ἰμεῖς, ὦ παῖδες, οὐδὲν εἶναι χρήμα παντάπασι τὸν ἀνθρώπινον βίον τοῦτον ὑπολαμβάνομεν, οὐτ' ἀγαθόν 20 τι νομίζομεν ὅλως οὐτ' ὀνομάζομεν, ὃ τὴν συντέλειαν ἡμῖν ἄχρι τούτου παρέχεται. Οὐκουν προγόνων περιφάνειαν, οὐκ ἰσχὺν σώματος, οὐ κάλλος, οὐ μέγεθος, οὐ τὰς παρὰ πάντων ἀνθρώπων τιμάς, οὐ βασιλείαν αὐτήν,

οὐχ ὅτι ἂν εἴποι τις τῶν ἀνθρωπίνων, μέγα, ἀλλ' οὐδὲ
 εὐχῆς ἄξιον κρίνομεν, ἢ τοὺς ἔχοντας ἀποβλέπομεν,
 ἀλλ' ἐπὶ μακρότερον πρόϋμεν ταῖς ἐλπίσι, καὶ πρὸς
 5 ἑτέρου βίου παρασκευὴν ἅπαντα πράττομεν. Ἄ μὲν
 οὖν ἂν συντελῇ πρὸς τοῦτον ἡμῖν, ἀγαπᾶν τε καὶ
 διώκειν παντὶ σθένει χρήναί φαμεν· τὰ δὲ οὐκ ἐξικνού-
 μενα πρὸς ἐκείνους, ὥς οὐδενὸς ἄξια παρορᾶν. Τίς δὴ
 οὖν οὗτος ὁ βίος, καὶ ὅπη καὶ ὅπως αὐτὸν βιωσόμεθα,
 μακρότερον μὲν ἢ κατὰ τὴν παροῦσαν ὁρμὴν ἐφικέσθαι,
 10 μειζόνων δὲ ἢ καθ' ὑμᾶς ἀκροατῶν ἀκούσαι. Τοσοῦτόν
 γε μὴν εἰπών, ἱκανῶς ἂν ἴσως ὑμῖν ἐνδειξαίμην ὅτι
 πᾶσαν ὁμοῦ τὴν ἀφ' οὗ γεγόνασιν ἄνθρωποι τῷ λόγῳ
 τις συλλαβὼν καὶ εἰς ἓν ἀθροίσας εὐδαιμονίαν, οὐδὲ
 πολλοστῷ μέρει τῶν ἀγαθῶν ἐκείνων εὐρήσει παρισου-
 15 μένην, ἀλλὰ πλείον τοῦ ἐν ἐκείνοις ἐλαχίστου τὰ σύμ-
 παντα τῶν τῇδε καλῶν κατὰ τὴν ἀξίαν ἀφεςτηκότα,
 ἢ καθ' ὅσον σκιά καὶ ὄναρ τῶν ἀληθῶν ἀπολείπεται.
 Μᾶλλον δέ, ἢν' οἰκειοτέρῳ χρήσωμαι τῷ παραδείγματι,
 ὅσῳ ψυχὴ τοῖς πᾶσι τιμιωτέρα σώματος, τοσοῦτῳ
 20 καὶ τῶν βίων ἐκατέρων ἐστὶ τὸ διάφορον. Εἰς δὴ
 τοῦτον ἄγουσι μὲν ἱεροὶ λόγοι, δι' ἀπορρήτων ἡμᾶς
 ἐκπαιδεύοντες. Ἔως γε μὴν ὑπὸ τῆς ἡλικίας ἐπακούειν
 τοῦ βάθους τῆς διανοίας αὐτῶν οὐχ οἶόν τε, ἐν ἑτέροις
 οὐ πάντα διεστηκόσιν, ὥσπερ ἐν σκιάῃς τισι καὶ
 25 κατόπτροις, τῷ τῆς ψυχῆς ὄμματι τέως προγυμναζό-
 μεθα, τοὺς ἐν τοῖς τακτικοῖς τὰς μελέτας ποιουμένους
 μιμούμενοι· οἳ γε, ἐν χειρονομίαις καὶ ὀρχήσεσι τὴν
 ἐμπειρίαν κτησάμενοι, ἐπὶ τῶν ἀγώνων τοῦ ἐκ τῆς
 παιδείας ἀπολαύουσι κέρδους. Καὶ ἡμῖν δὴ οὖν ἀγῶνα

προκείσθαι πάντων ἀγώνων μέγιστον νομίζειν χρεών,
 ὑπὲρ οὗ πάντα ποιητέον ἡμῖν καὶ πονητέον εἰς δύναμιν
 ἐπὶ τὴν τούτου παρασκευήν, καὶ ποιηταῖς καὶ λογοποιοῖς
 καὶ ῥήτορσι καὶ πᾶσιν ἀνθρώποις ὁμιλητέον, ὅθεν ἂν
 5 μέλλῃ πρὸς τὴν τῆς ψυχῆς ἐπιμέλειαν ὠφέλειά τις ἔσ-
 εσθαι. Ὡσπερ οὖν οἱ δευσοποιοί, παρασκευάσαντες
 πρότερον θεραπείαις τισὶν ὃ τι ποτ' ἂν ᾗ τὸ δεξόμενον
 τὴν βαφήν, οὕτω τὸ ἄνθος ἐπάγουσιν, ἃν τε ἀλουργόν,
 ἃν τέ τι ἕτερον ᾗ· τὸν αὐτὸν δὲ καὶ ἡμεῖς τρόπον, εἰ
 10 μέλλει ἀνέκπλυτος ἡμῖν ἅπαντα τὸν χρόνον ἢ τοῦ
 καλοῦ παραμένειν δόξα, τοῖς ἔξω δὲ τούτοις προτελε-
σθέντες, τηνικαῦτα τῶν ἱερῶν καὶ ἀπορρήτων ἐπακουσό-
μεθα παιδευμάτων· καὶ οἶον ἐν ὕδατι τὸν ἥλιον ὁρᾶν
 ἐθισθέντες, οὕτως αὐτῷ προσβαλοῦμεν τῷ φωτὶ τὰς
 15 ὀψεις.

III. Profane knowledge is an ornament to the mind. The real property of trees is to bear fruit, still they clothe themselves with foliage; so the fruit of the soul is truth, yet there is some merit in clothing it with external wisdom. Moses and Daniel trained their minds in secular knowledge before arriving at the contemplation of higher things.

Εἰ μὲν οὖν ἔστι τις οἰκειότης πρὸς ἀλλήλους τοῖς λό-
 γοις, προὔργου ἂν ἡμῖν αὐτῶν ἡ γνῶσις γένοιτο· εἰ δὲ
 μή, ἀλλὰ τό γε, παράλληλα θέντας, καταμαθεῖν τὸ διά-
 φορον, οὐ μικρὸν εἰς βεβαίωσιν τοῦ βελτίονος. Τίνι
 20 μέντοι καὶ παρεικάσας τῶν παιδεύσεων ἑκατέραν, τῆς
 εἰκόνης ἂν τύχοις; Ἵππου καθάπερ φυτοῦ οἰκεία μὲν
 ἀρετή, τῷ καρπῷ βρύειν ὠραίῳ, φέρει δέ τινα κόσμον
 καὶ φύλλα τοῖς κλάδοις περισειόμενα· οὕτω δὲ καὶ

ψυχῇ προηγουμένως μὲν καρπὸς ἡ ἀλήθεια, οὐκ ἄχαρί
 γέ μὴν οὐδὲ τὴν θύραθεν σοφίαν περιβεβλησθαι, οἶόν
 τινα φύλλα σκέπην τε τῷ καρπῷ καὶ ὄψιν οὐκ ἄωρον
 παρεχόμενα. Λέγεται τοίνυν καὶ Μωϋσῆς ἐκεῖνος ὁ
 5 πάνυ, οὗ μέγιστόν ἐστιν ἐπὶ σοφίᾳ παρὰ πᾶσιν ἀνθρώ-
 ποις ὄνομα, τοῖς Αἰγυπτίων μαθήμασιν ἐγγυμνασάμενος
 τὴν διάνοιαν, οὕτω προσελθεῖν τῇ θεωρίᾳ τοῦ ὄντος.
 Παραπλησίως δὲ τούτῳ, καὶ τοῖς κάτω χρόνοις, τὸν
 σοφὸν Δανιὴλ ἐπὶ Βαβυλῶνός φασι τὴν σοφίαν Ὑαλδαί-
 10 ων καταμαθόντα, τότε τῶν θείων ἄψασθαι παιδευμάτων.

IV. *The true way of studying the pagan authors: When they tell us the words and deeds of the good, let us follow their lessons; but when they tell us of evil, let us stop our ears, as Ulysses did. We must visit them as the bee visits the flowers: they enjoy scent and color, and gather honey, but carry away only what helps their work.*

Ἄλλ' ὅτι μὲν οὐκ ἄχρηστον ψυχᾷς μαθήματα τὰ
 ἔξωθεν δὴ ταῦτα, ἱκανῶς εἴρηται· ὅπως γε μὴν αὐτῶν
 μεθεκτέον ὑμῖν, ἐξῆς ἂν εἴη λέγειν. Πρῶτον μὲν οὖν
 τοῖς παρὰ τῶν ποιητῶν, ἵν' ἐντεῦθεν ἄρξωμαι, ἐπεὶ παν-
 15 τοδαποί τινές εἰσι κατὰ τοὺς λόγους, μὴ πᾶσιν ἐφεξῆς
 προσέχειν τὸν νοῦν· ἀλλ' ὅταν μὲν τὰς τῶν ἀγαθῶν
 ἀνδρῶν πράξεις ἢ λόγους ὑμῖν διεξίωσιν, ἀγαπᾶν τε
 καὶ ζηλοῦν, καὶ ὅτι μάλιστα πειράσθαι τοιούτους εἶναι·
 ὅταν δὲ ἐπὶ μοχθηροὺς ἀνδρας ἔλθωσι τῇ μιμήσει,
 20 ταῦτα δεῖ φεύγειν, ἐπιφρασσομένους τὰ ὦτα, οὐχ ἥττον
 ἢ τὸν Ὀδυσσεά φασιν ἐκεῖνοι τὰ τῶν Σειρήνων μέλη.
 Ἦ γὰρ πρὸς τοὺς φαύλους τῶν λόγων συνήθεια ὁδός τις
 ἐστὶν ἐπὶ τὰ πράγματα. Διὸ δὴ πάσῃ φυλακῇ τὴν
 ψυχὴν τηρητέον, μὴ διὰ τῆς τῶν λόγων ἡδονῆς παρα-

δεξάμενοί τι λάθωμεν τῶν χειρόνων, ὥσπερ οἱ τὰ δη-
 λητήρια μετὰ τοῦ μέλιτος προσιέμενοι. Οὐ τοίνυν
 ἐπαινεσόμεθα τοὺς ποιητάς, οὐ λοιδορουμένους, οὐ
 σκώποντας, οὐκ ἐρῶντας ἢ μεθύοντας μιμουμένους,
 5 οὐχ ὅταν τραπέζῃ πληθούσῃ καὶ ῥαδαῖς ἀνειμέναις τὴν
 εὐδαιμονίαν ὀρίζονται. Πάντων δὲ ἥκιστα περὶ θεῶν
 τι διαλεγομένοις προσέξομεν, καὶ μάλισθ' ὅταν ὡς περὶ
 πολλῶν τε αὐτῶν διεξίωσι καὶ τούτων οὐδὲ ὁμοιοῦντων.
 Ἀδελφὸς γὰρ δὴ παρ' ἐκείνοις διαστασιάζει πρὸς
 10 ἀδελφόν, καὶ γονεὺς πρὸς παῖδας, καὶ τούτοις αὖθις
 πρὸς τοὺς τεκόντας πόλεμός ἐστιν ἀκήρυκτος. Μοι-
 χείας δὲ θεῶν καὶ ἔρωτας, καὶ ταύτας γε μάλιστα τοῦ
 κορυφαίου πάντων καὶ ὑπάτου Διός, ὡς αὐτοὶ λέγουσιν,
 ἃ καὶ περὶ βοσκημάτων τις λέγων ἐρυθριάσειε, τοῖς
 15 ἐπὶ σκηνῆς καταλείβομεν. Ταῦτά δὴ ταῦτα λέγειν καὶ
 περὶ συγγραφέων ἔχω, καὶ μάλισθ' ὅταν ψυχαγωγίας
 ἕνεκα τῶν ἀκουόντων λογοποιῶμι. Καὶ ῥητόρων δὲ
 τὴν περὶ τὸ ψεῦδεσθαι τέχνην οὐ μιμησόμεθα. Οὔτε
 γὰρ ἐν δικαστηρίοις, οὔτ' ἐν ταῖς ἄλλαις πράξεσιν ἐπι-
 20 τήδειον ἡμῖν τὸ ψεῦδος, τοῖς τὴν ὀρθὴν ὁδὸν καὶ ἀληθῆ
 προελομένοις τοῦ βίου, οἷς τὸ μὴ δικάζεσθαι νόμῳ
 προστεταγμένον ἐστίν. Ἄλλ' ἐκεῖνα αὐτῶν μᾶλλον
 ἀποδεξόμεθα, ἐν οἷς ἀρετὴν ἐπήνεσαν, ἢ πονηρίαν διέ-
 βαλον. Ὡς γὰρ τῶν ἀνθέων τοῖς μὲν λοιποῖς ἄχρι τῆς
 25 εὐωδίας ἢ τῆς χροᾶς ἐστὶν ἡ ἀπόλαυσις, ταῖς μελίτταις
 δ' ἄρα καὶ μέλι λαμβάνειν ἀπ' αὐτῶν ὑπάρχει· οὕτω
 δὴ κἀνταῦθα τοῖς μὴ τὸ ἡδὺ καὶ ἐπίχαρι μόνον τῶν
 τοιούτων λόγων διώκουσιν ἔστι τινὰ καὶ ὠφέλειαν ἀπ'
 αὐτῶν εἰς τὴν ψυχὴν ἀποθέσθαι. Κατὰ πᾶσαν δὴ οὖν

τῶν μελιττῶν τὴν εἰκόνα, τῶν λόγων ἡμῖν μεθεκτέον.
 Ἐκεῖναί τε γὰρ οὔτε ἅπασι τοῖς ἄνθεσι παραπλησίως
 ἐπέρχονται, οὔτε μὴν οἷς ἂν ἐπιπτῶσιν ὅλα φέρειν ἐπι-
 χειροῦσιν, ἀλλ' ὅσον αὐτῶν ἐπιτήδειον πρὸς τὴν ἐργα-
 5 σίαν λαβοῦσαι, τὸ λοιπὸν χαίρειν ἀφῆκαν. Ἡμεῖς τε,
 ἦν σωφρονῶμεν, ὅσον οἰκείον ἡμῖν καὶ συγγενὲς τῇ
 ἀληθείᾳ παρ' αὐτῶν κομισάμενοι, ὑπερβησόμεθα τὸ
 λειπόμενον. Καὶ καθάπερ τῆς ῥοδωνιάς τοῦ ἄνθους
 δρέψαμενοι τὰς ἀκάνθας ἐκκλίνομεν, οὕτω καὶ ἐπὶ τῶν
 10 τοιούτων λόγων ὅσον χρήσιμον καρπωσάμενοι, τὸ βλα-
 βερὸν φυλαξόμεθα. Εὐθὺς οὖν ἐξ ἀρχῆς ἐπισκοπεῖν
 ἕκαστον τῶν μαθημάτων, καὶ συναρμόζειν τῷ τελει
 προσῆκε, κατὰ τὴν Δωρικὴν παροιμίαν, τὸν λίθον ποτὶ
 τὰν σπάρτον ἄγοντας.

V. *Many of the poets are teachers of virtue: Hesiod encourages those who are traveling the narrow path of rectitude; Homer shows that virtue and honor may be retained when all material possessions are lost; Solon values moral goodness above riches; Theognis despises wealth; Prodicus tells how Hercules chose between Virtue and Vice.*

15 Καὶ ἐπειδὴ περ δι' ἀρετῆς ἐπὶ τὸν βίον καθεῖναι δεῖ
 τὸν ἡμέτερον, εἰς ταύτην δὲ πολλὰ μὲν ποιηταῖς, πολλὰ
 δὲ συγγραφεῦσι, πολλῶ δὲ ἔτι πλείω φιλοσόφοις ἀν-
 δράσιν ὕμνηται, τοῖς τοιούτοις τῶν λόγων μάλιστα
 προσεκτέον. Οὐ μικρὸν γὰρ τὸ ὄφελος, οἰκειότητά τινα
 20 καὶ συνήθειαν ταῖς τῶν νέων ψυχαῖς τῆς ἀρετῆς ἐγγε-
 νέσθαι· ἐπεὶ περ ἀμετάστατα πέφυκεν εἶναι τὰ τῶν τοι-
 ούτων μαθήματα, δι' ἀπαλότητα τῶν ψυχῶν εἰς βάθος
 ἐνσημαινόμενα. Ἡ τί ποτε ἄλλο διανοηθέντα τὸν
 Ἡσίοδον ὑπολάβωμεν ταυτὶ ποιῆσαι τὰ ἔπη, ἃ πάντες

ἄδουσι, ἢ οὐχὶ προτρέποντα τοὺς νέους ἐπ' ἀρετὴν ;
 Ὅτι τραχεῖα μὲν πρῶτον καὶ δύσβατος, καὶ ἰδρωτός
 συχνοῦ καὶ πόνου πλήρης, ἢ πρὸς ἀρετὴν φέρουσα καὶ
 ἀνάντης ὁδός. Διόπερ οὐ παντός, οὔτε προσβῆναι
 5 αὐτῇ διὰ τὸ ὄρθιον, οὔτε προσβάντι, ῥαδίως ἐπὶ τὸ
 ἄκρον ἐλθεῖν. Ἄνω δὲ γενομένῳ ὀρᾶν ὑπάρχει, ὥς μὲν
 λεία τε καὶ καλή, ὥς δὲ ῥαδία τε καὶ εὖπορος, καὶ τῆς
 ἐτέρας ἡδίων τῆς ἐπὶ τὴν κακίαν ἀγούσης, ἣν ἀθρόον
 εἶναι λαβεῖν ἐκ τοῦ σύνεγγυς ὁ αὐτὸς οὗτος ποιητῆς
 10 ἔφησεν. Ἐμοὶ μὲν γὰρ δοκεῖ οὐδὲν ἕτερον, ἢ προτρέ-
 πων ἡμᾶς ἐπ' ἀρετὴν, καὶ προκαλούμενος ἅπαντας
 ἀγαθοὺς εἶναι, ταῦτα διελθεῖν· καὶ ὥστε μὴ καταμαλα-
 κισθέντας πρὸς τοὺς πόρους προαποστῆναι τοῦ τέλους.
 Καὶ μέντοι, καὶ εἴ τις ἕτερος εἰκότα τούτοις τὴν ἀρετὴν
 15 ὕμνησεν, ὥς εἰς ταῦτόν ἡμῖν φέροντας τοὺς λόγους ἀπο-
 δεχώμεθα.

Ὡς δ' ἐγὼ τινος ἤκουσα δεινοῦ καταμαθεῖν ἀνδρὸς
 ποιητοῦ διάνοιαν, πᾶσα μὲν ἢ ποιήσις τῷ Ὀμήρῳ
 ἀρετῆς ἐστὶν ἔπαινος, καὶ πάντα αὐτῷ πρὸς τοῦτο φέρει,
 20 ὅ τι μὴ πάρεργον· οὐχ ἠκιστα δὲ ἐν οἷς τὸν στρατηγὸν
 τῶν Κεφαλλήνων πεποίηκε, γυμνὸν ἐκ τοῦ ναυαγίου
 περισωθέντα, πρῶτον μὲν αἰδεσθῆναι τὴν βασιλίδα
 φανέντα μόνον· τοσούτου δεῖν αἰσχύνην ὀφλήσαι γυμ-
 νὸν ὀφθέντα μόνον, ἐπειδὴ περ αὐτὸν ἀρετῇ ἀντὶ ἱματίων
 25 κεκοσμημένον ἐποίησε· ἔπειτα μέντοι καὶ τοῖς λοιποῖς
 Φαίαξι τοσούτου ἄξιον νομισθῆναι, ὥστε ἀφέντας τὴν
 τρυφὴν ἢ συνέζων, ἐκεῖνον ἀποβλέπειν καὶ ζηλοῦν
 ἅπαντας, καὶ μηδένα Φαιάκων ἐν τῷ τότε εἶναι ἄλλο τι
 ἢ εὖξασθαι μᾶλλον ἢ Ὀδυσσέα γενέσθαι, καὶ ταῦτα

εκ ναυαγίου περισωθέντα. Ἐν τούτοις γὰρ ἔλεγεν ὁ τοῦ ποιητοῦ τῆς διανοίας ἐξηγητῆς μονονουχὶ βοῶντα λέγειν τὸν Ὅμηρον ὅτι· Ἀρετῆς ὑμῖν ἐπιμελητέον, ᾧ ἄνθρωποι, ἣ καὶ ναυαγήσαντι συνεκνήχεται, καὶ ἐπὶ
 5 τῆς χέρσου γενόμενον γυμνὸν τιμιώτερον ἀποδείξει τῶν εὐδαιμόνων Φαίακων. Καὶ γὰρ οὕτως ἔχει. Τὰ μὲν ἄλλα τῶν κτημάτων οὐ μᾶλλον τῶν ἐχόντων ἢ καὶ οὐτι-
 νοσοῦν τῶν ἐπιτυχόντων ἐστίν, ὥσπερ ἐν παιδιᾷ κύβων τῇδε κάκεισε μεταβαλλόμενα· μόνη δὲ κτημάτων ἣ
 10 ἀρετὴ ἀναφαίρετον, καὶ ζῶντι καὶ τελευτήσαντι παρα-
 μένουσα. Ὅθεν δὴ Σόλων μοι δοκεῖ πρὸς τοὺς εὐπό-
 ρους εἰπεῖν τό·

Ἄλλ' ἡμεῖς αὐτοῖς οὐ διαμειψόμεθα

Τῆς ἀρετῆς τὸν πλοῦτον· ἐπεὶ τὸ μὲν ἔμπεδον αἰεῖ,

15 Χρήματα δ' ἀνθρώπων ἄλλοτε ἄλλος ἔχει.

Παραπλήσια δὲ τούτοις καὶ τὰ Θεόγνιδος, ἐν οἷς φησι τὸν θεόν, ὄντινα δὴ καὶ φησί, τοῖς ἀνθρώποις τὸ τάλαντον ἐπιρρέπειν ἄλλοτε ἄλλως, ἄλλοτε μὲν πλουτεῖν, ἄλλοτε δὲ μηδὲν ἔχειν.

20 Καὶ μὴν καὶ ὁ Κεῖός που σοφιστῆς Πρόδικος τῶν ἑαυτοῦ συγγραμμάτων ἀδελφὰ τούτοις εἰς ἀρετὴν καὶ κακίαν ἐφιλοσόφησεν, ᾧ δὴ καὶ αὐτῷ τὴν διάνοιαν προσεκτέον· οὐ γὰρ ἀπόβλητος ὁ ἀνὴρ. Ἐχει δὲ οὕτω
 25 πῶς ὁ λόγος αὐτῷ, ὅσα ἐγὼ τοῦ ἀνδρὸς τῆς διανοίας μέμνημαι, ἐπεὶ τά γε ῥήματα οὐκ ἐπίσταμαι, πλὴν γε
 δὴ ὅτι ἀπλῶς οὕτως εἶρηκεν ἄνεν μέτρου. Ὅτι νέω ὄντι τῷ Ἡρακλεῖ κομιδῇ, καὶ σχεδὸν ταύτην ἄγοντι τὴν ἡλικίαν, ἣν καὶ ὑμεῖς νῦν, βουλευομένῳ ποτέραν τρά-

πηται τῶν ὁδῶν, τὴν διὰ τῶν πόνων ἄγουσαν πρὸς ἀρετὴν, ἢ τὴν ῥάστην, προσελθεῖν δύο γυναῖκας, ταύτας δὲ εἶναι Ἀρετὴν καὶ Κακίαν· εὐθὺς μὲν οὖν καὶ σιωπώσας ἐμφαίνειν ἀπὸ τοῦ σχήματος τὸ διάφορον.
 5 Εἶναι γὰρ τὴν μὲν ὑπὸ κομμωτικῆς διεσκευασμένην εἰς κάλλος, καὶ ὑπὸ τρυφῆς διαρρέειν, καὶ πάντα ἐσμὸν ἡδονῆς ἐξηρητημένην ἄγειν· ταῦτά τε οὖν δεικνύναι, καὶ ἔτι πλείω τούτων ὑπισχνουμένην, ἔλκειν ἐπιχειρεῖν τὸν Ἑρακλέα πρὸς ἑαυτήν· τὴν δ' ἑτέραν κατεσκληκέнай,
 10 καὶ αὐχμεῖν, καὶ σύντονον βλέπειν, καὶ λέγειν τοιαῦτα ἕτερα· ὑπισχνεῖσθαι γὰρ οὐδὲν ἀνειμένον οὐδὲ ἡδύ, ἀλλ' ἰδρῶτας μυρίους καὶ πόνους καὶ κινδύνους διὰ πάσης ἡπείρου τε καὶ θαλάσσης. Ἄθλον δὲ τούτων εἶναι, θεὸν γενέσθαι, ὡς ὁ ἐκείνου λόγος· ἥπερ δὴ καὶ
 15 τελευτῶντα τὸν Ἑρακλέα ξυνέπεσθαι.

VI. *It is hypocrisy to have only the appearance of virtue; it is not only necessary to read these good and wise precepts, but we must put them into practice.*

Καὶ σχεδὸν ἅπαντες, ὧν δὴ καὶ λόγος τίς ἐστίν ἐπὶ σοφία, ἢ μικρὸν ἢ μείζον εἰς δύναμιν ἕκαστος ἐν τοῖς ἑαυτῶν συγγράμμασιν ἀρετῆς ἔπαινον διεξῆλθον, οἷς πειστέον καὶ πειρατέον ἐπὶ τοῦ βίου δεικνύναι τοὺς
 20 λόγους. Ὡς ὁ γε τὴν ἄχρι ῥημάτων παρὰ τοῖς ἄλλοις φιλοσοφίαν ἔργῳ βεβαιῶν,

Οἷος πέπνυται· τοὶ δὲ σκιαὶ αἰτσοῦσι.

Καί μοι δοκεῖ τὸ τοιοῦτον παραπλήσιον εἶναι, ὥσπερ ἂν εἰ ζωγράφου θαυμαστόν τι οἶον κάλλος ἀνθρώπου

μιμησαμένον, ὁ δὲ αὐτὸς εἶη τοιοῦτος ἐπὶ τῆς ἀληθείας, οἶον ἐπὶ τῶν πινάκων ἐκείνος ἔδειξεν. Ἐπεὶ τό γε λαμπρῶς μὲν ἐπαιέσαι τὴν ἀρετὴν εἰς τὸ μέσον, καὶ μακροὺς ὑπὲρ αὐτῆς ἀποτείνειν λόγους, ἰδίᾳ δὲ τὸ ἡδὺ
 5 πρὸ τῆς σωφροσύνης, καὶ τὸ πλεόν ἔχειν πρὸ τοῦ δικαίου τιμᾶν, εἰκέναι φαίην ἂν ἔγωγε τοῖς ἐπὶ σκηνῆς ὑποκρινομένοις τὰ δράματα· οἳ ὡς βασιλεῖς καὶ δυνάσται πολλάκις εἰσέρχονται. οὔτε βασιλεῖς ὄντες, οὔτε δυνάσται, οὐδὲ μὲν οὖν, τυχόν. ἐλεύθεροι τὸ παράπαν.
 10 Εἶτα μουσικὸς μὲν οὐκ ἂν ἐκὼν δέξαιτο ἀνάρμοστον αὐτῷ τὴν λύραν εἶναι· καὶ χοροῦ κορυφαῖος, μὴ ὅτι μάλιστα συνάδοντα τὸν χορὸν ἔχειν. Αὐτὸς δέ τις ἕκαστος διαστασιάζει πρὸς ἑαυτὸν, καὶ οὐχὶ τοῖς λόγοις ὁμολογοῦντα τὸν βίον παρέξεται· ἀλλ' ἢ γλῶττα
 15 μὲν ὁμώμοκεν, ἡ δὲ φρὴν ἀνώμοτος, κατ' Εὐριπίδην ἐρεῖ, καὶ τὸ δοκεῖν ἀγαθὸς πρὸ τοῦ εἶναι διώξεται. Ἄλλ' οὗτός ἐστιν ὁ ἔσχατος τῆς ἀδικίας ὅρος, εἴ τι δεῖ Πλάτωνι πείθεσθαι, τὸ δοκεῖν δίκαιον εἶναι, μὴ ὄντα.

VII. *Examples of pagan virtue are numerous: Pericles is patient under insult; Alexander affords an example of modesty of the eyes and self-control; Clinias shows respect for commandment which forbids swearing.*

Τοὺς μὲν οὖν τῶν λόγων, οἳ τὰς τῶν καλῶν ἔχουσιν
 20 ὑποθήκας, οὕτως ἀποδεχόμεθα. Ἐπειδὴ δὲ καὶ πράξεις σπουδαῖαι τῶν παλαιῶν ἀνδρῶν ἢ μνήμης ἀκολουθία πρὸς ἡμᾶς διασώζονται, ἢ ποιητῶν ἢ συγγραφέων φυλαττόμεναι λόγοις, μηδὲ τῆς ἐντεῦθεν ὠφελείας ἀπολειπόμεθα. Οἶον. ἐλοιδόρει τὸν Περικλέα τῶν ἐξ ἀγο-
 25 ρᾶς τις ἀνθρώπων· ὁ δὲ οὐ προσείχε· καὶ εἰς πᾶσαν

διήρκεσαν τὴν ἡμέραν, ὁ μὲν ἀφειδῶς πλύνων αὐτὸν
 τοῖς ὀνειδέσιν, ὁ δέ, οὐ μέλον αὐτῷ. Εἶτα, ἐσπέρας
 ἤδη καὶ σκότους, ἀπαλλαττόμενον μόλις ὑπὸ φωτὶ πα-
 ρέπεμψε Περικλῆς, ὅπως αὐτῷ μὴ διαφθαρείη τὸ πρὸς
 5 φιλοσοφίαν γυμνάσιον. Πάλιν τις Εὐκλείδῃ τῷ Μεγα-
 ρόθεν παροξυνθεὶς θάνατον ἠπειλήσεν καὶ ἐπώμοσεν·
 ὁ δὲ ἀντῴμοσεν, ἥ μὴν ἰλεώσεσθαι αὐτόν, καὶ παύσειν
 χαλεπῶς πρὸς αὐτὸν ἔχοντα. Πόσου ἄξιον τῶν τοιού-
 των τι παραδειγμάτων εἰσελθεῖν τὴν μνήμην, ἀνδρὸς ὑπὸ
 10 ὀργῆς ἤδη κατεχομένου; Τῇ τραγωδίᾳ γὰρ οὐ πιστευ-
 τέον ἀπλῶς λεγούσῃ, Ἐπ' ἐχθροὺς θυμὸς ὀπλίζει χέρα·
 ἀλλὰ μάλιστα μὲν μηδὲ διανίστασθαι πρὸς θυμὸν τὸ
 παράπαν. Εἰ δὲ μὴ ῥάδιον τοῦτο, ἀλλ' ὥσπερ χάλινον
 αὐτῷ τὸν λογισμὸν ἐμβάλλοντας, μὴ ἔαν ἐκφέρεσθαι
 15 περαιτέρω. Ἐπαναγάγωμεν δὲ τὸν λόγον αὖθις πρὸς
 τὰ τῶν σπουδαίων πράξεων παραδείγματα. Ἐτυπτέ-
 τις τὸν Σωφρονίσκου Σωκράτην εἰς αὐτὸ τὸ πρόσωπον
 ἐμπесὼν ἀφειδῶς· ὁ δὲ οὐκ ἀντήρην, ἀλλὰ παρείχε τῷ
 παροινούντι τῆς ὀργῆς ἐμφορεῖσθαι, ὥστε ἐξοιδεῖν ἤδη
 20 καὶ ὕπουλον αὐτῷ τὸ πρόσωπον ὑπὸ τῶν πληγῶν εἶναι.
 Ὡς δ' οὖν ἐπαύσατο τύπτων, ἄλλο μὲν οὐδὲν ὁ Σω-
 κράτης ποιῆσαι, ἐπιγράψαι δὲ τῷ μετώπῳ λέγεται, ὥσπερ
 ἀνδριάντι τὸν δημιουργόν, Ὁ δεῖνα ἐποίει· καὶ τοσοῦτον
 ἀμύνασθαι. Ταῦτα σχεδὸν εἰς ταὐτὸν τοῖς ἡμετέροις
 25 φέροντα πολλοῦ ἄξιον εἶναι μιμήσασθαι τοὺς τηλικού-
 τους φημί. Τουτὶ μὲν γὰρ τὸ τοῦ Σωκράτους ἀδελφὸν
 ἐκείνῳ τῷ παραγγέλματι, ὅτι τῷ τύπτοντι κατὰ τῆς
 σιαγόνος καὶ τὴν ἐτέραν παρέχειν προσῆκε, τοσοῦτον
 δεῖν ἀπαμύνασθαι. Τὸ δὲ τοῦ Περικλέους ἢ τὸ Εὐ-

κλείδου, τῷ, τοὺς διώκοντας ὑπομένειν, καὶ πράως αὐτῶν
 τῆς ὀργῆς ἀνέχεσθαι· καὶ τῷ, τοῖς ἐχθροῖς εὐχεσθαι τὰ
 ἀγαθὰ, ἀλλὰ μὴ ἐπαρᾶσθαι. Ὡς ὁ γε ἐν τούτοις προ-
 παιδευθεῖς, οὐκ ἔτ' ἂν ἐκείνοις ὡς ἀδυνάτοις διαπιστή-
 5 σιεν. Οὐκ ἂν παρέλθοιμι τὸ τοῦ Ἀλεξάνδρου, ὅς, τὰς
 θυγατέρας Δαρείου αἰχμαλώτους λαβὼν, θαυμαστόν τι
 οἶον τὸ κάλλος παρέχειν μαρτυρουμένας, οὐδὲ προσι-
 δεῖν ἠξίωσεν· αἰσχρὸν εἶναι κρίνων, τὸν ἄνδρα ἐλόντα,
 γυναικῶν ἡττηθῆναι. Τουτὶ γὰρ εἰς ταῦτόν ἐκείνῳ
 10 φέρει, ὅτι ὁ ἐμβλέψας πρὸς ἡδονὴν γυναικί, καὶ μὴ
 τῷ ἔργῳ τὴν μοιχείαν ἐπιτελέσῃ, ἀλλὰ τῷ γε τῇ ἐπι-
 θυμίαν τῇ ψυχῇ παραδέξασθαι, οὐκ ἀφίεται τοῦ ἐγκλή-
 ματος. Τὸ δὲ τοῦ Κλεινίου, τῶν Πυθαγόρου γνωρίμων
 15 τοῖς ἡμετέροις, ἀλλ' οὐχὶ μιμησαμένου σπουδῇ. Τί δὲ
 ἦν ὁ ἐποίησεν ἐκείνος; Ἐξὸν δι' ὄρκου τριῶν ταλάντων
 ζημίαν ἀποφυγεῖν, ὁ δὲ ἀπέτισε μᾶλλον ἢ ὥμοσε, καὶ
 ταῦτα εὖορκεῖν μέλλων· ἀκούσας, ἐμοὶ δοκεῖν, τοῦ προ-
 στάγματος τὸν ὄρκον ἡμῖν ἀπαγορεύοντος.

VIII. We must distinguish between useful and worthless knowledge.
 Our efforts must be consonant with the best minds of the poets and
 philosophers. We must not succumb to idleness, but should aspire,
 like the Grecian athletes, after a crown, which can be won only by long
 and severe trials in self-denial.

20 Ἄλλ', ὅπερ ἐξ ἀρχῆς ἔλεγον, πάλιν εἰς ταῦτόν ἐπανί-
 ωμεν· οὐ πάντα ἐξῆς παραδεκτέον ἡμῖν, ἀλλ' ὅσα
 χρήσιμα. Καὶ γὰρ αἰσχρὸν τῶν μὲν σιτίων τὰ βλα-
 βερὰ διωθεῖσθαι, τῶν δὲ μαθημάτων, ἃ τὴν ψυχὴν
 ἡμῶν τρέφει, μηδένα λόγον ἔχειν, ἀλλ' ὥσπερ χειμάρ-

ρουν παρασύροντας ἅπαν τὸ προστυχὸν ἐμβάλλεσθαι.
 Καίτοι τίνα ἔχει λόγον, κυβερνήτην μὲν οὐκ εἰκὴ τοῖς
 πνεύμασιν ἐφίεναι, ἀλλὰ πρὸς ὄρμους εὐθύνειν τὸ σκά-
 φος· καὶ τοξότην κατὰ σκοποῦ βάλλειν· καὶ μὲν δὴ καὶ
 5 χαλκευτικὸν τίνα ἢ τεκτονικὸν ὄντα τοῦ κατὰ τὴν τέχην
 ἐφίεσθαι τέλους· ἡμᾶς δὲ καὶ τῶν τοιούτων δημιουργ-
 γῶν ἀπολείπεσθαι, πρὸς γε τὸ συνορᾶν δύνασθαι τὰ
 ἡμέτερα; Οὐ γὰρ δὴ τῶν μὲν χειρωνακτῶν ἐστὶ τι
 πέρας τῆς ἐργασίας, τοῦ δὲ ἀνθρωπίνου βίου σκοπὸς
 10 οὐκ ἔστι, πρὸς ὃν ἀφορῶντα πάντα ποιεῖν καὶ λέγειν
 χρὴ τὸν γε μὴ τοῖς ἀλόγοις παντάπασι προσεοικέναι
 μέλλοντα; Ἡ οὕτως ἂν εἶημεν ἀτεχνῶς κατὰ τῶν
 πλοίων τὰ ἀνερμάτιστα, οὐδενὸς ἡμῖν νοῦ ἐπὶ τῶν τῆς
 ψυχῆς οἰάκων καθεζομένων, εἰκὴ κατὰ τὸν βίον ἄνω καὶ
 15 κάτω περιφερόμενοι· ἀλλ' ὥσπερ ἐν τοῖς γυμνικοῖς
 ἀγῶσιν, εἰ δὲ βούλει, τοῖς μουσικῆς, ἐκείνων εἰσὶ τῶν
 ἀγώνων αἱ μελέται, ὧν περ οἱ στέφανοι πρόκεινται, καὶ
 οὐδεὶς γε πάλην ἀσκῶν ἢ παγκράτιον εἶτα κιθαρίζειν ἢ
 αὐλεῖν μελετᾷ. Οὐκ οὖν ὁ Πολυδάμας γε, ἀλλ' ἐκεῖνος
 20 πρὸ τοῦ ἀγῶνος τοῦ Ὀλυμπιάσι τὰ ἄρματα ἴσθη τρέ-
 χοντα, καὶ διὰ τούτων τὴν ἰσχὺν ἐκράτυνε. Καὶ ὁ γε
 Μίλων ἀπὸ τῆς ἀθλημιμένης ἀσπίδος οὐκ ἐξωθεῖτο.
 ἀλλ' ἀντεῖχεν ὠθούμενος οὐχ ἥττον, ἢ οἱ ἀνδριάντες οἱ
 τῷ μολύβδῳ συνδεδεμένοι. Καὶ ἀπαξαπλῶς αἱ μελέται
 25 αὐτοῖς παρασκευαὶ τῶν ἄθλων ἦσαν. Εἰ δὲ τὰ Μαρ-
 σύου ἢ τὰ Ὀλύμπου τῶν Φρυγῶν περιειργάζοντο κρού-
 ματα, καταλιπόντες τὴν κόνιν καὶ τὰ γυμνάσια, ταχύ γ'
 ἂν στεφάνων ἢ δόξης ἔτυχον, ἢ διέφυγον τὸ μὴ κατα-
 γέλαστοι εἶναι κατὰ τὸ σῶμα; Ἀλλ' οὐ μέντοι οὐδὲ ὁ

Τιμόθεος, τὴν μελωδίαν ἀφείς, ἐν ταῖς παλαίστραις διῆγεν. Οὐ γὰρ ἂν τοσοῦτον ὑπῆρξεν αὐτῷ διενεγκεῖν ἀπάντων τῇ μουσικῇ, ᾧ γε τοσοῦτον περιῆν τῆς τέχνης, ὥστε καὶ θυμὸν ἐγείρειν διὰ τῆς συνιτόνου καὶ αὐστηρᾶς
 5 ἁρμονίας, καὶ μέντοι καὶ χαλᾶν καὶ μαλάττειν πάλιν διὰ τῆς ἀνειμένης, ὅποτε βούλοιτο. Ταύτῃ τοι καὶ Ἀλεξάνδρῳ ποτὲ τὸ Φρύγιον ἐπαυλήσαντα, ἐξανα-
 στησαι αὐτὸν ἐπὶ τὰ ὄπλα λέγεται μεταξὺ δειπνοῦντα, καὶ ἐπαναγαγεῖν πάλιν πρὸς τοὺς συμπότας, τὴν ἁρμο-
 10 νίαν χαλάσαντα. Τοσαύτην ἰσχὺν ἔν τε μουσικῇ καὶ τοῖς γυμνικοῖς ἀγῶσι, πρὸς τὴν τοῦ τέλους κτήσιν ἡ μελέτη παρέχεται.

Ἐπεὶ δὲ στεφάνων καὶ ἀθλητῶν ἐμνήσθην, ἐκεῖνοι μυρία παθόντες ἐπὶ μυρίοις, καὶ πολλαχόθεν τὴν ῥώμην
 15 ἑαυτοῖς συναυξήσαντες, πολλὰ μὲν γυμναστικοῖς ἐνιδρώσαντες πόνοις, πολλὰς δὲ πληγὰς ἐν παιδοτρίβου λαβόντες, δίαιταν δὲ οὐ τὴν ἡδίστην, ἀλλὰ τὴν παρὰ τῶν γυμναστῶν αἰρούμενοι, καὶ τᾶλλα, ἵνα μὴ διατρίβω λέγων, οὕτω διαγούτες, ὥς τὸν πρὸ τῆς ἀγωνίας βίον
 20 μελέτην εἶναι τῆς ἀγωνίας, τηνικαῦτα ἀποδύονται πρὸς τὸ στάδιον, καὶ πάντα ποιοῦσι καὶ κινδυνεύουσιν, ὥστε κοτίνου λαβεῖν στέφανον, ἢ σελίνου, ἢ ἄλλου τινὸς τῶν τοιούτων, καὶ νικῶντες ἀναρρήθῃναι παρὰ τοῦ κήρυκος. Ἡμῖν δέ, οἷς ἄθλα τοῦ βίου πρόκειται οὕτω θαυμαστὰ
 25 πλήθει τε καὶ μεγέθει. ὥστε ἀδύνατα εἶναι ῥηθῆναι λόγῳ, ἐπ' ἅμφω καθεύδουσι. καὶ κατὰ πολλὴν διαιτωμένοις ἄδειαν, τῇ ἐτέρᾳ λαβεῖν τῶν χειρῶν ὑπάρξει; Πολ-
 λοῦ μὲντ' ἂν ἄξιον ᾗν ἡ ῥαθυμία τῷ βίῳ, καὶ ὁ γε Σαρδανάπαλος τὰ πρῶτα πάντων εἰς εὐδαιμονίαν ἐφέ-

ρετο, ἥ καὶ ὁ Μαργίτης, εἰ βούλει, ὃν οὐτ' ἀροτῆρα,
 οὔτε σκαπτῆρα, οὔτε ἄλλο τι τῶν κατὰ τὸν βίον ἐπιτη-
 δείων εἶναι Ὅμηρος ἔφησεν, εἰ δὴ Ὅμηρου ταῦτα.
 Ἀλλὰ μὴ ἀληθῆς μᾶλλον ὁ τοῦ Πιπτακοῦ λόγος, ὃς
 5 χαλεπὸν ἔφησεν ἐσθλὸν ἔμμεναι; Διὰ πολλῶν γὰρ δὴ
 τῷ ὄντι πόνων διεξελθοῦσι μόλις ἂν τῶν ἀγαθῶν ἐκεί-
 νων τυχεῖν ἡμῖν περιγένοιτο, ὧν ἐν τοῖς ἄνω λόγοις
 οὐδὲν εἶναι παράδειγμα τῶν ἀνθρωπίνων ἐλέγομεν. Οὐ
 δὴ οὖν ῥαθυμητέον ἡμῖν, οὐδὲ τῆς ἐν βραχεὶ ῥαστώνης
 10 μεγάλας ἐλπίδας ἀνταλλακτέον, εἴπερ μὴ μέλλοιμεν
 ὀνειδίη τε ἔξιν καὶ τιμωρίας ὑφέξειν, οὐ τι παρὰ τοῖς
 ἀνθρώποις ἐνθάδε (καίτοι καὶ τοῦτο οὐ μικρὸν τῷ γε-
 νοῦν ἔχοντι), ἀλλ' ἐν τοῖς, εἴτε ὑπὸ γῆν, εἴτε καὶ ὅπου
 δὴ τοῦ παντὸς ὄντα τυγχάνει, δικαιοτηρίοις. Ὡς τῷ
 15 μὲν ἀκουσίως τοῦ προσήκοντος ἀμαρτύνει καὶ συγ-
 γνώμη τις ἴσως παρὰ τοῦ Θεοῦ γένοιτο· τῷ δὲ ἐξεπί-
 τηδες τὰ χεῖρω προελομένῳ οὐδεμία παραίτησις, τὸ μὴ
 οὐχὶ πολλαπλασίῳ τὴν κόλασιν ὑποσχεῖν.

IX. *The ancients favored frugality. They condemned all inordinate care of the body; we must prize the soul above the body. Pythagoras condemned voluptuous music. In fine, we must mortify our affections toward sensual pleasures, toward wealth, and toward fame.*

Τί οὖν ποιῶμεν; φαίη τις ἂν. Τί ἄλλο γε ἢ τῆς
 20 ψυχῆς ἐπιμέλειαν ἔχειν, πᾶσαν σχολὴν ἀπὸ τῶν ἄλλων
 ἄγοντας; Οὐ δὴ οὖν τῷ σώματι δουλευτέον, ὅτι μὴ
 πᾶσα ἀνάγκη· ἀλλὰ τῇ ψυχῇ τὰ βέλτιστα ποριστέον,
 ὥσπερ ἐκ δεσμοτηρίου, τῆς πρὸς τὰ τοῦ σώματος πάθη
 κοινωνίας αὐτὴν διὰ φιλοσοφίας λύοντας, ἅμα δὲ καὶ
 25 τὸ σῶμα τῶν παθῶν κρεῖττον ἀπεργαζομένους, γαστρὶ

μέν γε τὰ ἀναγκαῖα ὑπηρετοῦντας, οὐχὶ τὰ ἡδίστα, ὥς
 οἱ γε τραπεζοποιούς τινας καὶ μαγείρους περινοοῦντες,
 καὶ πᾶσαν διερευνῶμενοι γῆν τε καὶ θάλασσαν, οἷόν
 τινι χαλεπῷ δεσπότη φόρους ἀπάγοντες. ἐλεεινοὶ τῆς
 5 ἀσυχολίας, τῶν ἐν ἄδου κολαζομένων οὐδὲν πάσχοντες
 ἀνεκτότερον, ἀτεχνῶς εἰς πῦρ ξαίνοντες, καὶ κοσκίνῳ
 φέροντες ὕδωρ, καὶ εἰς τετρημένον ἀντλοῦντες πίθον,
 οὐδὲν πέρας τῶν πόνων ἔχοντες. Κουρὰς δὲ καὶ ἀμπε-
 χόνας ἔξω τῶν ἀναγκαίων περιεργάζεσθαι, ἣ δυστυ-
 10 χούντων ἐστί, κατὰ τὸν Διογένης λόγον, ἣ ἀδικούντων.
 Τί γὰρ ἂν διαφέροι, τῷ γε νοῦν ἔχοντι. ξυστίδα ἀνα-
 βεβλήσθαι, ἣ τι τῶν φαύλων ἱμάτιον φέρειν, ἕως ἂν
 μηδὲν ἐνδέῃ τοῦ πρὸς χειμῶνά τε εἶναι καὶ θάλπος
 ἀλεξητήριον; Καὶ τᾶλλα δὴ τὸν αὐτὸν τρόπον μὴ
 15 περιττότερον τῆς χρείας κατεσκευάσθαι, μηδὲ περιέπειν
 τὸ σῶμα πλέον, ἢ ὥς ἄμεινον τῇ ψυχῇ. Οὐχ ἥττον
 γὰρ ὄνειδος ἀνδρί, τῷ γε ὡς ἀληθῶς τῆς προσηγορίας
 ταύτης ἀξίῳ, καλλωπιστὴν καὶ φιλοσώματον εἶναι, ἢ
 πρὸς ἄλλο τι τῶν παθῶν ἀγεννῶς διακεῖσθαι. Τὸ γὰρ
 20 τὴν πᾶσαν σπουδὴν εἰσφέρεισθαι ὅπως ὡς κάλλιστα
 αὐτῷ τὸ σῶμα ἔξοι, οὐ διαγινώσκοντός ἐστιν ἑαυτόν,
 οὐδὲ συνιέντος τοῦ σοφοῦ παραγγέλματος, ὅτι οὐ τὸ
 ὀρώμενόν ἐστιν ὁ ἄνθρωπος· ἀλλὰ τινος δεῖ περιττο-
 τέρας σοφίας, δι' ἧς ἕκαστος ἡμῶν, ὅστις ποτέ ἐστιν,
 25 ἑαυτὸν ἐπιγνώσεται. Τοῦτο δὲ μὴ καθηραμένοις τὸν
 νοῦν ἀδυνατώτερον ἢ λημῶντι πρὸς τὸν ἥλιον ἀναβλέ-
 ψαι.

Κάθαρσις δὲ ψυχῆς, ὡς ἀθρόως τε εἰπεῖν καὶ ὑμῖν
 ἱκανῶς, τὰς διὰ τῶν αἰσθήσεων ἡδονὰς ἀτιμάζειν· μὴ

ὁφθαλμοὺς ἐστιᾶν ταῖς ἀτόποις τῶν θαυματοποιῶν ἐπιδείξουσιν, ἢ σωμάτων θέαις ἡδονῆς κέντρον ἐναφιέντων· μὴ διὰ τῶν ὧτων διεφθαρμένην μελωδίαν τῶν ψυχῶν καταχεῖν. Ἀνελευθερίας γὰρ δὴ καὶ ταπεινότητος ἔκ-
5 γονα πάθη ἐκ τοῦ τοιοῦδε τῆς μουσικῆς εἶδους ἐγγίνεσθαι πέφυκεν. Ἀλλὰ τὴν ἑτέραν μεταδιωκτέον ἡμῖν, τὴν ἀμείνω τε καὶ εἰς ἄμεινον φέρουσαν, ἣ καὶ Δαβὶδ χρώμενος, ὁ ποιητὴς τῶν ἱερῶν ᾠσμάτων, ἐκ τῆς μανίας, ὥς φασι, τὸν βασιλέα καθίστη. Λέγεται δὲ καὶ Πυ-
10 θαγόραν, κωμασταῖς περιτυχόντα μεθύουσι, κελεύσαι τὸν αὐλητὴν τὸν τοῦ κόμου κατάρχοντα, μεταβαλόντα τὴν ἁρμονίαν, ἐπαυλῆσαί σφισι τὸ Δώριον· τοὺς δὲ οὕτως ἀναφρονῆσαι ὑπὸ τοῦ μέλους, ὥστε τοὺς στεφάνους ῥύψαντας, αἰσχυνομένους ἐπανελθεῖν. Ἄλλοι δὲ
15 πρὸς αὐλὸν κορυβαντιῶσι καὶ ἐκβακχεύονται. Τοσοῦτόν ἐστι τὸ διάφορον ὑγιоῦς ἢ μοχθηρᾶς μελωδίας ἀναπλησθῆναι. Ὡστε τῆς νῦν δὴ κρατούσης ταύτης ἥττον ὑμῖν μεθεκτέον, ἢ οὐτινοσοῦν τῶν αἰσχίστων. Ἀτμούς γε μὴν παντοδαποὺς ἡδονὴν ὁσφρήσει φέρον-
20 τας τῷ ἀέρι καταμιγνύναι, ἢ μύροις ἑαυτοὺς ἀναχρῶνυσθαι, καὶ ἀπαγορεύειν αἰσχύνομαι. Τί δ' ἂν τις εἴποι περὶ τοῦ μὴ χρῆναι τὰς ἐν γεύσει διώκειν ἡδονάς, ἢ ὅτι καταναγκάζουσιν αὐταὶ τοὺς περὶ τὴν ἑαυτῶν θήραν ἐσχολακότας, ὥσπερ τὰ θρέμματα, πρὸς τὴν
25 γαστέρα συννενευκότας ζῆν·
Ἐνὶ δὲ λόγῳ, παντὸς ὑπεροπτεῖον τοῦ σώματος τῷ μὴ ὥς ἐν βορβόρῳ ταῖς ἡδοναῖς αὐτοῦ κατορωρύχθαι μέλλοντι, ἢ τοσοῦτον ἀνθεκτέον αὐτοῦ, ὅσον, φησὶ Πλάτων, ὑπηρεσίαν φιλοσοφία κτωμένους, εἰκότα που λέγων τῷ

Παύλῳ, ὃς παραινεῖ μηδεμίαν χρῆναι τοῦ σώματος
 πρόνοιαν ἔχειν εἰς ἐπιθυμιῶν ἀφορμήν. Ἡ τί διαφέ-
 ρουσιν οἱ τοῦ μὲν σώματος, ὥς ἂν κάλλιστα ἔχοι, φρο-
 νίζουσι, τὴν δὲ χρησομένην αὐτῷ ψυχὴν ὥς οὐδενὸς
 5 ἀξίαν περιορῶσι. τῶν περὶ τὰ ὄργανα σπουδαζόντων,
 τῆς δὲ δι' αὐτῶν ἐιεργούσης τέχνης καταμελούντων;
 Πᾶν μὲν οὖν τούναντίον κολάζειν αὐτὸ καὶ κατέχειν.
 ὥσπερ θηρίου τὰς ὀρμάς. προτῆκε, καὶ τοὺς ἀπ' αὐτοῦ
 θορύβους ἐγγινομένους τῇ ψυχῇ οἷοι εἰ μάλιστα τῷ
 10 λογισμῷ καθικνουμένους κοιμίζειν. ἀλλὰ μή, πάντα
 χαλινὸν ἡδονῆς ἀνένιτας. περιορᾶν τὸν νοῦν. ὥσπερ
 ἡνίοχον, ὑπὸ δυσηνίων ἵππων ὕβρει φερομένων παρα-
 συρόμενον ἄγεσθαι· καὶ τοῦ Πυθαγόρου μεμνήσθαι. ὃς
 τῶν συνόντων τινὰ καταμαθὼν γυμνασίοις τε καὶ σιτίοις
 15 ἑαυτὸν εὖ μάλα κατασαρκοῦντα· Οὗτος, ἔφη. οὐ παύσῃ
 χαλεπώτερον σεαυτῷ κατασκευάζων τὸ δεσμωτήριον;
 Διὸ δὴ καὶ Πλάτωνιά φασι, τὴν ἐκ σώματος βλάβην
 προειδόμενον, τὸ νοσῶδες χωρίον τῆς Ἀττικῆς τὴν Ἀκα-
 δημίαν καταλαβεῖν ἐξέπιτηδες. ἵνα τὴν ἄγαν εὐπάθειαν
 20 τοῦ σώματος, οἷον ἀμπέλου τὴν εἰς τὰ περιττὰ φοράν,
 περικόπτοι. Ἐγὼ δὲ καὶ σφαλερὰν εἶναι τὴν ἐπ' ἄκρον
 εὐεξίαν ἱατρῶν ἤκουσα.

Ὅτε τοίνυν ἡ ἄγαν αὕτη τοῦ σώματος ἐπιμελεῖα αὐτῷ
 τε ἀλυσιτελὴς τῷ σώματι. καὶ πρὸς τὴν ψυχὴν ἐμπό-
 25 διόν ἐστι, τό γε ὑποπεπτωκέναι τούτῳ καὶ θεραπεύειν,
 μανία σαφές. Ἀλλὰ μὴν εἰ τούτου γε ὑπερορᾶν μελε-
 τήσαιμεν, σχολῇ γ' ἂν ἄλλο τι τῶν ἀνθρωπίνων θαυμά-
 σαιμεν. Τί γὰρ ἔτι χρησόμεθα πλούτῳ. τὰς διὰ τοῦ
 σώματος ἡδοιὰς ἀτιμάζοντες; Ἐγὼ μὲν οὐχ ὁρῶ, πλὴν

εἰ μή. κατὰ τοὺς ἐν τοῖς μύθοις δράκοντας, ἡδονὴν τινα
 φέροι θησαυροῖς κατορυγμένοις ἐπαγρυπνεῖν. Ὁ γε
 μὴν ἐλευθερίως πρὸς τὰ τοιαῦτα διακέεισθαι πεπαιδευ-
 μένος, πολλοῦ ἂν δέοι ταπεινόν τι καὶ αἰσχρὸν ἔργῳ ἢ
 5 λόγῳ ποτὲ προελέσθαι. Τὸ γὰρ τῆς χρείας περιττό-
 τερον, κἂν Λύδιον ἢ ψῆγμα, κἂν τῶν μυρμήκων ἔργον
 τῶν χρυσοφόρων, τοσούτῳ πλέον ἀτιμάσει, ὅσῳ περ ἂν
 ἦττον προσδέηται· αὐτὴν δὲ δήπου τὴν χρεῖαν τοῖς τῆς
 φύσεως ἀναγκαίοις, ἀλλ' οὐ ταῖς ἡδοναῖς ὀριεῖται. Ὡς
 10 οἱ γε τῶν ἀναγκαίων ὄρων ἔξω γενόμενοι, παραπλησίως
 τοῖς κατὰ τοῦ πρανοῦς φερομένοις, πρὸς οὐδὲν στάσιμον
 ἔχοντες ἀποβῆναι, οὐδαμοῦ τῆς εἰς τὸ πρόσω φορᾶς
 ἴστανται· ἀλλ' ὅσῳ περ ἂν πλείῳ προσπεριβάλωνται,
 τοῦ ἴσου δέονται ἢ καὶ πλείονος πρὸς τὴν τῆς ἐπιθυμίας
 15 ἐκπλήρωσιν, κατὰ τὸν Ἐξηκεστίδου Σόλωνα, ὅς φησι·

Πλούτου δ' οὐδὲν τέρμα πεφασμένον ἀνδράσι κεῖται.

Τῷ δὲ Θεόγνιδι πρὸς ταῦτα διδασκάλῳ χρηστέον,
 λέγοντι·

Οὐκ ἔραμαι πλουτεῖν, οὔτ' εὐχομαι, ἀλλὰ μοι εἶη
 Ζῆν ἀπὸ τῶν ὀλίγων, μηδὲν ἔχοντι κακόν.

Ἐγὼ δὲ καὶ Διογένους ἄγαμαι τὴν πάντων ὁμοῦ τῶν
 ἀνθρωπίνων ὑπεροψίαν, ὅς γε καὶ Βασιλέως τοῦ μεγάλου
 ἑαυτὸν ἀπέφηνε πλουσιώτερον, τῷ ἐλαττόνων ἢ ἐκείνος
 κατὰ τὸν βίον προσδεῖσθαι. Ἡμῖν δὲ ἄρα εἰ μὴ τὰ
 25 Πυθίου τοῦ Μυσοῦ προσείη τάλαντα, καὶ πλέθρα γῆς
 τόσα καὶ τόσα, καὶ βοσκημάτων ἔσμοι πλείους ἢ
 ἀριθμῆσαι, οὐδὲν ἔξαρκέσει. Ἄλλ', οἶμαι, προσήκει

ἀπόντα τε μὴ ποθεῖν τὸν πλοῦτον, καὶ παρόντος, μὴ
 τῷ κεκτηῖσθαι μᾶλλον φρονεῖν ἢ τῷ εἰδέναι αὐτὸν εἶ
 διατίθεσθαι. Τὸ γὰρ τοῦ Σωκράτους εἶ ἔχει· ὅς, μέγα
 φρονούντος πλουσίου ἀνδρὸς ἐπὶ τοῖς χρήμασιν, οὐ
 5 πρότερον αὐτὸν θαυμάσειν ἔφη, πρὶν ἂν καὶ ὅτι κεχρη-
 σθαι τούτοις ἐπίσταται πειραθῆναι. Ἡ Φειδίας μὲν
 καὶ Πολύκλειτος, εἰ τῷ χρυσίῳ μέγα ἐρρόνουν καὶ τῷ
 ἐλέφαντι, ὧν ὁ μὲν Ἡλείοις τὸν Δία, ὁ δὲ τὴν Ἥραν
 Ἀργείοις ἐποίησάτην, καταγελάστω ἂν ἦσθην ἄλλο-
 10 τριῶ πλούτῳ καλλωπιζόμενοι, ἀφέντες τὴν τέχνην, ὑφ'
 ἧς καὶ ὁ χρυσὸς ἡδίων καὶ τιμιώτερος ἀπεδείχθη· ἡμεῖς
 δέ, τὴν ἀνθρωπείαν ἀρετὴν οὐκ ἐξαρκεῖν ἑαυτῇ πρὸς
 κόσμον ὑπολαμβάνοντες, ἐλάττονος αἰσχύνης ἄξια ποι-
 εῖν οἴομεθα ;

15 Ἀλλὰ δῆτα πλούτου μὲν ὑπεροψόμεθα, καὶ τὰς διὰ
 τῶν αἰσθήσεων ἡδονὰς ἀτιμάσομεν, κολακείας δὲ καὶ
 θωπείας διωξόμεθα, καὶ τῆς Ἀρχιλόχου ἀλώπεκος τὸ
 κερδαλέον τε καὶ ποικίλον ζηλώσομεν ; Ἀλλ' οὐκ ἔστιν
 ὁ μᾶλλον φευκτέον τῷ σωφρονούντι τοῦ πρὸς δόξαν
 20 ζῆν, καὶ τὰ τοῖς πολλοῖς δοκοῦντα περισκοπεῖν, καὶ μὴ
 τὸν ὀρθὸν λόγον ἡγεμόνα ποιεῖσθαι τοῦ βίου, ὥστε,
 καὶ πᾶσιν ἀνθρώποις ἀντιλέγειν, καὶ ἀδοξεῖν καὶ κινδυν-
 νεύειν ὑπὲρ τοῦ καλοῦ δέη, μηδὲν αἰρεῖσθαι τῶν ὀρθῶς
 ἐγνωσμένων παρακινεῖν. Ἡ τὸν μὴ οὕτως ἔχοντα τί
 25 τοῦ Αἰγυπτίου σοφιστοῦ φήσομεν ἀπολείπειν, ὃς φυτὸν
 ἐγίγνετο καὶ θηρίον, ὅποτε βούλοιο, καὶ πῦρ καὶ ὕδωρ
 καὶ πάντα χρήματα ; εἴπερ δὴ καὶ αὐτὸς νῦν μὲν τὸ
 δίκαιον ἐπαινέσεται παρὰ τοῖς τοῦτο τιμῶσι, νῦν δὲ
 τοὺς ἐναντίους ἀφήσει λόγους, ὅταν τὴν ἀδικίαν εὐδο-

κιμοῦσαν αἰσθῆται, ὅπερ δίκη ἐστὶ κολάκων. Καί, ὥσπερ φασὶ τὸν πολὺποδα τὴν χροάν πρὸς τὴν ὑποκειμένην γῆν, οὕτως αὐτὸς τὴν διάνοιαν πρὸς τὰς τῶν συνόντων γνώμας μεταβαλεῖται.

X. *Let us gather up all the wise precepts of the pagans which may assist us on our way to eternity; store up knowledge for the future; open our ears to the maxims of reason, and retain whatever tends to elevate the human mind.*

- 5 Ἄλλὰ ταῦτα μὲν πού κ' αὖ τοῖς ἡμετέροις λόγοις τελειότερον μαθησόμεθα· ὅσον δὲ σκιαγραφίαν τινὰ τῆς ἀρετῆς, τό γε νῦν εἶναι, ἐκ τῶν ἔξωθεν παιδευμάτων περιγραφώμεθα. Τοῖς γὰρ ἐπιμελῶς ἐξ ἐκάστου τὴν ὠφέλειαν ἀθροίζουσιν, ὥσπερ τοῖς μεγάλοις τῶν ποτα-
- 10 μῶν, πολλὰ γίνεσθαι πολλαχόθεν αἱ προσθήκαι πεφύκασιν. Τὸ γὰρ καὶ σμικρὸν ἐπὶ σμικρῷ κατατίθεσθαι, οὐ μᾶλλον εἰς ἀργυρίου προσθήκη, ἢ καὶ εἰς ἡντιναοῦν ἐπιστήμην, ὀρθῶς ἔχειν ἡγεῖσθαι τῷ ποιητῇ προσῆκεν. Ὁ μὲν οὖν Βίας τῷ υἱεῖ, πρὸς Αἰγυπτίους
- 15 ἀπαίρουντι, καὶ πυνθανομένῳ τί αὖ ποιῶν αὐτῷ μάλιστα κεχαρισμένα πράττοι, “Ἐφόδιον, ἔφη, πρὸς γῆρας κτησάμενος.” τὴν ἀρετὴν δὴ τὸ ἐφόδιον λέγων, μικροῖς ὅροις αὐτὴν περιγράφων, ὅς γε ἀνθρωπίνῳ βίῳ τὴν ἀπ’ αὐτῆς ὠφέλειαν ὠρίζετο. Ἐγὼ δὲ καὶ τὸ
- 20 Τιθωνοῦ τις γῆρας, καὶ τὸ Ἀργανθωνίου λέγῃ, καὶ τὸ τοῦ μακροβιωτάτου παρ’ ἡμῖν Μαθουσάλα, ὃς χίλια ἔτη, τριάκοντα δεόντων, βιῶναι λέγεται· καὶ σύμπαντα τὸν ἀφ’ οὗ γεγόνασιν ἄνθρωποι χρόνον ἀναμετρῇ, ὥς ἐπὶ παῖδων διανοίας γελάσομαι, εἰς τὸν
- 25 μακρὸν ἀποσκοπῶν καὶ ἀγῆρω αἰῶνα, οὗ πέρας οὐδέν

ἐστι τῇ ἐπινοίᾳ λαβεῖν. οὐ μᾶλλον γε ἡ τελευταίαν
 ὑποθέσθαι τῆς ἀθανάτου ψυχῆς. Πρὸς ὅνπερ κτᾶσθαι
 παραινέσαιμ' ἂν τὰ ἐφόδια, πάντα λίθον, κατὰ τὴν
 παροιμίαν, κινουντας, ὅθεν ἂν μέλλῃ τις ὑμῖν ἐπ' αὐτὸν
 5 ὠφέλεια γενήσεσθαι. Μηδ' ὅτι χαλεπὰ ταῦτα καὶ
 πόνον δεόμενα, διὰ τοῦτ' ἀποκνήσωμεν· ἀλλ' ἀγα-
 μνησθέντας τοῦ παραινέσαντος, ὅτι δέοι βίον μὲν
 ἄριστον αὐτὸν ἕκαστον προαιρεῖσθαι, ἡδὺν δὲ προσ-
 δοκᾶν τῇ συνηθείᾳ γενήσεσθαι, ἐγχειρεῖν τοῖς βελτί-
 10 στοις. Αἰσχροὺν γάρ, τὸν παρόντα καιρὸν προεμένους,
 ὕστερόν ποτ' ἀνακαλεῖσθαι τὸ παρελθόν, ὅτε οὐδὲν
 ἔσται πλέον ἀνιωμένοις.

Ἐγὼ μὲν οὖν ἃ κράτιστα εἶναι κρίνω, τὰ μὲν νῦν
 εἴρηκα. τὰ δὲ παρὰ πάντα τὸν βίον ὑμῖν συμβουλεύσω·
 15 ὑμεῖς δέ, τριῶν ἀρρώστημάτων ὄντων, μὴ τῷ ἀνιάτῳ
 προσεικέναι δόξητε, μηδὲ τὴν τῆς γνώμης νόσον
 παραπλησίαν τῇ τῶν εἰς τὰ σώματα δυστυχησάντων
 δείξητε. Οἱ μὲν γὰρ τὰ μικρὰ τῶν παθῶν κάμνοντες,
 αὐτοὶ παρὰ τοὺς ἰατροὺς ἔρχονται· οἱ δὲ ὑπὸ μειζόνων
 20 καταληφθέντες ἀρρώστημάτων, ἐφ' ἑαυτοὺς καλοῦσι
 τοὺς θεραπεύοντας· οἱ δὲ εἰς ἀνήκεστον παντελῶς
 μελαγχολίας παρενεχθέντες, οὐδὲ προσίενται. Ὁ μὴ
 πάθῃτε νῦν ὑμεῖς, τοὺς ὀρθῶς ἔχοντας τῶν λογισμῶν
 ἀποφεύγοντες.

NOTES

CHAPTER I

"The work is full of kindness and wisdom, and forms a good example of the flexibility of mind by which Basil, ascetic though he was, could throw himself with sympathy into the feelings of those whom a narrower spirit or an attempt at dictation would doubtless have repelled."

—R. TRAVERS SMITH, *Life of St. Basil*.

Page 15, l. 1. **τά** : "the motives," "the reasons."

παρακαλοῦντα ἐστίν : periphrase for **παρακαλεῖ**. As in all languages, so in Greek, the participle serves for various periphrases of the simple tenses. These periphrases are employed to introduce emphatic or unusual turns of expression. For the number of **ἐστίν**, Y. 101. 3; H. 604; G. 899.

συμβουλευσαι : Y. 51. 2; H. 851; G. 1291.

ὑμῖν : Y. 139. 3; H. 775; G. 1179.

3. **ἐλομένοις** : Y. 148; H. 969 d; G. 1563. 5.

πεπίστευκα has a present meaning.

Τὸ τε γὰρ ἡλικίας : —

I am an old man . . . and

Know the jarring wheels of this great world,

Its jealousies, its discords, and its strife.

—LONGFELLOW, *M. Angelo*.

ἡλικίας οὕτως ἔχειν : the genitive is used with adverbs of place, time, condition, degree, and separation, especially with **ἔχω**. H. 757; G. 1092.

Τὸ ἔχειν . . . τὸ γεγυμνάσθαι τὸ μετασχεῖν : these infinitives are used substantively, and serve for subjects to **πεποιήκεν**. Y. 146; H. 959; G. 1516.

5. **τῆς πάντα παιδευούσης μεταβολῆς** : "The all-teaching vicissitude."
μεταβολῆς : Y. 138. 3; H. 737; G. 1097.

6. **ἔμπειρον τῶν ἀνθρώπων** : Y. 129; H. 754 a; G. 1097.

7. **ὥστε ἔχειν** : Y. 115. 3; H. 953; G. 1139.

καθισταμένοις : supply **εἰς** after this word.

8. ὁδῶν ἀσφαλιστάτην : adjectives which have a partitive genitive usually conform to it in gender, often appearing in the feminine or masculine, where we might expect the neuter.
9. τῇ οἰκειότητι : Y. 123 ; H. 776 ; G. 1181.
παρὰ τῆς φύσεως : “ By the bond (which comes) from nature.”
10. ἔλαττον πατέρων : Y. 133 ; H. 755 ; G. 1153.
13. Εἰ δέχοισθε : Y. 144. 4 ; H. 900 ; G. 1387. IV.
- P. 16, l. 1. Ἡσιόδῳ : Hesiod, the father of the Boeotian school of poetry. Born 735 B.C. His important works are *Theogony*, an account of the origin of the world and the birth of the gods, and *Works and Days*, a collection of precepts on rural economy and maxims of morality.
2. μέμνησθε τῶν ἐπῶν : Y. 138. 4 ; H. 742 ; G. 1102.
3. ἄριστον μὲν κ.τ.λ. : —

Οὗτος μὲν πανάριστος, ὃς αὐτῷ πάντα νοήσῃ,
Φρασσάμενος τά κ' ἔπειτα καὶ ἐς τέλος ἧσιν ἀμείνω.
Ἐσθλὸς δ' αὖ κακῆϊνος, ὃς εὖ εἰπόντι πίθηται·
“Ὅς δέ κε μήτ' αὐτὸς νοέῃ μήτ' ἄλλου ἀκούων
Ἐν θυμῷ βάλληται, ὃ δ' αὐτ' ἀχρήϊος ἀνὴρ.

Far best is he whom conscious wisdom guides,
Who first and last the right and fit decides,
He too is good that to the wiser friend
His docile reason can submissive bend ;
But worthless he that wisdom's voice defies,
Nor wise himself, nor duteous to the wise.

— HESIOD, *Works and Days*, 285 et seq.

Virgil imitates this in his *Georgics*, Livy in Book XXII. Chap. 29,
Herodotus, Book VII. 16, and Sophocles in *Antigone*, line 722.

4. τὸν τοῖς ἐπόμενον : Y. 139. 3 ; H. 772 ; G. 1175.
7. φοιτῶσι is governed by ὑμῖν.
8. τοῖς ἐλλογίμοις : Y. 139. 4 ; H. 775 ; G. 1179.
9. ὑμῖν depends on λυσιτελέστερον.
11. ἦκω συμβουλευέσων : Y. 149, N. 4 ; H. 969 c ; G. 1563. 4.

CHAPTER II

18. ἡμεῖς, “ we ” = Christians.
χρῆμα gives οὐδέν special emphasis. “ Nothing at all,” *nihil omnino*.
19. τὸν ἀνθρώπινον βίον τοῦτον : “ This life of ours.”
οὐτ' ἀγαθόν κ.τ.λ. : “ Mind the things that are above and not the things that are upon the earth.” — PAUL, Col. iii. 3.
21. ἄχρι τούτου : supply βίον.
Οὐκουν : this word has a different meaning according to the way it is accented : οὐκουν = “ not therefore.” οὐκοῦν = “ therefore.”



προγόνων περιφάνειαν : "the parade of ancestry."

The noble blood of Gothic fame.
Heroes emblazoned high to fame
In long array. — LONGFELLOW.

P. 17, l. 1. ἄν εἴποι : Y. 141 ; H. 872 ; G. 1328.

2. ἄξιον κρίνομεν : Y. 140. 3 ; H. 726 ; G. 1077.

ἢ ἀποβλέπομεν τοὺς ἔχοντας : "Nor look with envious eyes on those possessing these advantages."

4. "Α μὲν οὖν : in this sentence χρῆναι depends on φαρμέν, and the two words are translated first.

6. παντὶ σθένει : "With all our might."

ἐξικνούμενα. ἐξικνεῖσθαι stands with εἰς — ἐπὶ — πρὸς with the accusative or with the simple genitive.

8. αὐτὸν βιωσόμεθα : this construction is more common in Greek than in any other language. An accusative allied in stem or meaning is joined with verbs of every sort.

9. μακρότερον ἢ ἐφικέσθαι : sc. ἔστιν. The infinitive after the comparative. We have the same construction in Latin, except that we use the subjunctive in Latin and the infinitive in Greek : *Longius est quam ut praesenti sermone aggrediamur*. Y. 133, N. 3 ; H. 954 ; G. 1474.

ἢ κατὰ ὀρμήν . . . ἢ καθ' ὑμᾶς : the particle ἢ followed by κατὰ or πρὸς with an accusative corresponds to the Latin *quam pro* with the ablative, and is rendered by "in proportion to."

10. μειζόνων is in contrast with μακρότερον.

14. τῶν ἀγαθῶν ἐκείνων : "possessions of the other life."

17. τῶν ἀληθῶν ἀπολείπεται : Y. 138 ; H. 749 ; G. 1120.

18. Μᾶλλον δέ . . . διάφορον : "Or rather, to use a more suitable example, inasmuch as the soul is superior to the body in every respect, in so much is the difference between the two lives."

21. ἱεροὶ λόγοι : "Holy Scriptures."

22. ἐπακούειν is governed by οἶδν τε. Y. 145. N. 2 ; H. 1000 ; G. 1024.

23. ἐν ἑτέροις : sc. λόγοις.

24. ὥσπερ ἐν σκiais κ.τ.λ. :

Informing them by types and shadows. — MILTON, *P. L.* XII. 232.

27. ἐν χειρονομiais καὶ ὀρχήσεσιν : among the Lacedaemonians gymnastics and dancing were military exercises. Ducaeus remarks of this passage : *Basilius hoc dixit : Christianum ita adjuvari profana poetarum et oratorum doctrina, ut milites gesticulandi saltandique arte in suis exercitationibus adjuvantur*.

P. 18, l. 2. ποιητέον ἡμῖν καὶ πονητέον : the verbal in τέος is used frequently throughout this address. For its construction, see Y. 132 ; H. 988–992 ; G. 1173 : 1594.

3. ἐπὶ τὴν παρασκευὴν . . . τούτου (ἀγώνος) : "In preparation for this struggle." In explanation of this passage Ozanam writes : "In this way the Greek Church accepted in part the literature of old, as both a preparation for Christianity and as its proof ; as a preparation, because philosophy had acted as a schoolmaster to the heathen world, and it was fit, according to St. Basil, to steep in the science of antiquity the young souls that aspired to become Christian, that they might be imbued with the principle of the Faith ; as a means of proof, because Faith, its mistress, would act herself upon the intellect which sought the light that it had perceived afar off in the bosom of the Almighty." — *Civilization in the Fifth Century*.

εἰς δύναμιν, *quoad possumus, pro viribus*.

ἀν μέλλῃ ἔσεσθαι : Y. 149. N. 6 ; H. 846 ; G. 1278. Note.

"Ὡσπερ οὖν : as dyers prepare the cloth by some inferior composition before they infuse the purple, so would St. Basil have the minds of youth first initiated in pagan learning before they apply to the sacred mysteries.

τοῖς ἔξω : sc. παιδεύμασι. Y. 109 ; H. 666 a ; G. 952.

τὰ ἔξω (παιδεύματα) = "pagan teachings." St. Basil uses several expressions for pagan knowledge and pagan literature. In Chap.

III. we find *θύραθεν σοφία* ; Chap. IV., *μαθήματα τὰ ἔξωθεν*.

οἱ ἔξω = pagan philosophers.

καὶ οἶον ἐν ὕδατι κ.τ.λ. : "They should contemplate the Sun of Truth as it is reflected on the waters of human literature, and then lift their eyes to gaze on it in its full effulgence in the heavens."

— A. T. DRANE, *Ch. Schools and Scholars*.

Mark Dryden's very close imitation of this figure : —

For how can mortal eyes sustain immortal light?
But as the sun in water we can bear,
Yet not the sun but its reflection there,
So let us view her here . . .
And take her image in this watery glass. — *Eleonora*.

CHAPTER III

P. 18, l. 16. Εἰ μὲν : "If, then, there is any affinity between the two literatures, the knowledge of them should be useful to us (in our search after truth) ; if not, the comparison, in making us see the contrast, will be very serviceable in strengthening (our opinion of) the better one."

εἰ ἔστι . . . ἂν γένοιτο : the form of the conclusion does not always correspond to that of the condition. This happens especially when

an indicative with *εἰ* in the condition is followed in the conclusion by an optative with *ἄν* and frequently the potential optative.

17. *εἰ δὲ μή*: when two hypothetical statements are contrasted and the second negatives the first, it is introduced by *εἰ δὲ μή*.
18. *παράλληλα . . . τὸ διάφορον*: this whole proposition is the subject of *ἔστι*, which must be supplied with *οὐ μικρόν*.
19. *τίνι* is neuter.
20. *τῆς εἰκόνης ἂν τύχοις*: *τυγχάνω* is a verb with many meanings and uses; it is both transitive and intransitive. Here it means "to obtain" and takes the genitive. For the mood consult: Y. 141 (1); H. 872; G. 1328.
22. *καρπῷ*: Y. 123; H. 776; G. 1181.
φέρει has for its subject the neuter plural *φύλλα*.
κόσμον: Y. 124; H. 718; G. 1058.
23. *τοῖς κλάδοις περισειόμενα*: Lit. "Which wave around the branches."
- P. 19, l. 1. *καρπὸς (ἔστιν) ἡ ἀλήθεια κ.τ.λ.*: "Let us be Catholics in this great matter, and burn our candles at many shrines. In the pleasant realms of poesy, no liveries are worn, no paths prescribed; you may wander where you will, stop where you like, and worship whom you love. Nothing is demanded of you, save this, that in all your wanderings and worships you keep two objects steadily in view—two, and two only, *truth* and *beauty*."
—AUG. BIRRELL, *Essay on Browning*.
2. *θύραθεν σοφίαν*: cf. 2; *τοῖς ἔξω*.
4. *Μωϋσῆς ἐκεῖνος*: *ἐκεῖνος* placed after a proper name is emphatic like *ille* in Latin.
ὁ πάνυ = μέγας: Y. 109; H. 600; G. 938.
6. *τοῖς Αἰγυπτίων μαθήμασιν*: "And Moses was instructed in all the wisdom of the Egyptians. . . ." — Acts ch. vii. 22.
ἐγγυμνασάμενος τὴν διάνοιαν: "trained his intellect."
7. *οὕτω προσελθεῖν*: *τότε*, *εἶτα* *ἔπειτα* and *οὕτω* are often used with the principal verb after participles.
Τοῦ ὄντος: the highest heathen philosophy strove to reach the neuter, *τὸ ὄν*. The revelation of Jehovah is of the masculine, *ὁ ὢν*.
8. *καὶ ἐν τοῖς κάτω χρόνοις*: "So in later days."
9. *ἐπὶ Βαβυλώνης*: "At Babylon."
τὴν σοφίαν Χαλδαίων: "And the king said to Asphenez, the master of the eunuchs, that he should bring in some of the children of Israel . . . that he might teach them the learning and the tongue of the Chaldeans. . . . Now there were among them of the children of Juda, Daniel, Ananias. . . ." — Dan. ch. i. 3, 4, 6.
10. *τότε*, see *οὕτω*, line 7.
ᾄψασθαι παιδευμάτων: Y. 138. 3; H. 738; G. 1112.

CHAPTER IV

"He (St. Basil) then applies these maxims in considering how much of the old learning could be received, and how much must be cast away, as with the poets the pictures of vice and of the nature of the false gods, the voluptuous sentiments which too often formed the essence of the work, the fierce Paganism which knew neither sister nor mother, nor any loving influence; at the same time separating and prizing whatever might tend to virtue in them."—OZANAM.

11. Ἀλλὰ ὅτι, κ.τ.λ.: but granting that such heathen learning is not useless to the soul, the question remains, how are you to participate in it?

μαθήματα τὰ ἔξωθεν: see Chap. ii. τοῖς ἔξω.

12. αὐτῶν: Y. 138. 3. N.; H. 737; G. 1097. 2.

15. πᾶσιν ἐφεξῆς: "To apply the mind to all without omitting a single word." St. Basil does not mean to read some works and avoid others, but to avoid certain passages.

17. ἀγαπᾶν τε καὶ ζηλοῦν: sc. δεῖ.

"Let us type them in our own lives."—TENNYSON, *Prin.* vii.

19. ὅταν . . . ἔλθωσι: Y. 142. 2; H. 860; G. 1299. 2.

21. ἐκεῖνοι: "the poets."

Σειρήνων: in Letter I. to Eustathius St. Basil says: "The city on the Hellespont I passed by, more unmoved than any *Ulysses pass-Siren's songs*." *Odyssey*, XII, 158–200.

The Sirens were sea-nymphs who, by the sweetness of their voices and the harmony of their songs, drew all who had the curiosity to hear them, into a precipice. For which reason the poet Martial calls them "the pleasing pain," "the cruel joy," and "the agreeable destruction of travelers."

"There are no other means of escaping the allurements of pleasure and ease, those dangerous Sirens to youth, than by stopping the ears and flying from them, like the companions of Ulysses, or by being tied down, like Ulysses himself."—ROLLIN, *Belles Lettres*.

22. πρὸς τοὺς φαύλους τῶν λόγων for πρὸς τοὺς φαύλους λόγους: "For familiarity with evil words is a sure road to evil deeds."

23. Διὸ δὴ πάσῃ κ.τ.λ.: wherefore every precaution must be taken to prevent our souls from unconsciously imbibing evil influences through literary gratification.

24. τηρητέον: see ποιητέον, Chap. ii.

μηδὲ διὰ τῆς τῶν λόγων ἡδονῆς: "I condemn not the words," says St. Augustine, speaking of Terence, "they are choice and precious vessels; but I condemn the wine of error, which is given us to drink in those vessels by inebriated masters."

παραδειζόμενοι λάθωμεν : Y. 148. 5 ; H. 984 ; G. 1586.

P. 20, l. 1. χειρόνων : from κακός.

2. οὐ τοίνυν κ.τ.λ. : we shall not therefore praise the poets when they revile or mock, or when they describe licentious, intoxicated persons, when they define happiness as consisting in a laden table and dissolute ditties.

6. Πάντων δὲ ἥκιστα : least of all shall we attend to the poets when they are talking about the gods, especially when their task is of many gods, and those in mutual disagreement.

7. διαλεγόμενοις : supply αὐτοῖς.

προσέξομεν : supply τὸν νοῦν : "We may assume it as a principle of the ancient languages, that as soon as a person or thing has been once mentioned, and the reference to the same is sufficiently clear from the verb itself, the object is not expressed. — BUTTMAN.

8. οὐδὲ ὁμονοούντων : "Nothing is more proper to convince us into what extravagancies the mind of man is capable of falling, when estranged from the true religion, than the description Homer gives of the gods of paganism. It must be owned he gives us a strange idea of them. They fall together by the ears, reproach and scandalously abuse one another. They enter into leagues, and engage in opposite parties. Adultery, incest, and other detestable crimes lose all their blackness in heaven, and are held in honor there."

— ROLLIN, *Belles Lettres*.

9. Ἀδελφὸς γὰρ κ.τ.λ. : for among them brother is at variance with brother, parent against children, and children wage a truceless war against parents.

11. Μοιχείας . . . καταλείψομεν : "We shall leave to actors on the stage the gods' adulteries and amours, and specially those of Jupiter, whom they describe as the chief and highest of them all—things which could not be told without a blush, even of brutes." This shows that the shameless and cruel theatrical exhibitions of earlier days had not died out even in the fourth century.

17. Καὶ ῥητόρων κ.τ.λ. : "And we certainly shall not follow the example of rhetoricians in the art of lying."

21. νόμῳ : by the law of the Gospel.

22. Ἀλλ' ἐκεῖνα κ.τ.λ. : but we shall rather take those passages of them in which they praise virtue or condemn vice. "This was but saying what Plato and Cicero had said before him, and it cannot be charged to the account of a Christian prelate as narrow bigotry, that he should insist on at least as much reserve in the use of profane writers as had been required by the pagan moralists themselves." — A. T. DRANE, *Ch. Schools*, Vol. I., p. 25.

29. Κατὰ πᾶσαν κ.τ.λ. : Lucretius (*de rerum Natura*) has :—

Floriferis ut apes in saltibus omnia bibant,
Omnia nos itidem depascimur aurea dicta.

Just as the bee in flowery meads from ev'ry blossom sips,
E'en so we feed on every word that falls from golden lips.

Cowper says : —

But they whom truth and wisdom lead
Can gather honey from a weed.

Gleim, the German poet : —

With care the poisoned bloom I flee
And leave unculled behind.

P. 21, l. 5. χαίρειν ἀφήκαν : Y. 51. 2 ; H. 840 ; G. 1292.

Ἡμεῖς τε, κ.τ.λ. : “The truest spirit of the Church is a spirit of eclecticism and adoption. Believing herself the heir of all the ages, she appropriates whatever is best in paganism or heresy, assimilating it, *as bees suck honey from poisonous plants*, and adapting it to her own pressing wants and necessities.”

—REV. P. P. SHEEHAN, *Triumph of Failure*, p. 345.

11. Εὐθύς οὖν κ.τ.λ. : St. Basil says here that we must affix and adopt all that we so collect to one great object, namely, the attaining of a heavenly felicity ; according to the Doric proverb, we must make fast our line to the stone that is to be raised. St. Gregory Nazianzen cites this proverb in Letter XXXVIII., and St. John Chrysostom in Homily XXV.

13. προσῆκε for προσήκει : aorist with present meaning.
ποτὶ is Doric for πρὸς and τὰν for τήν.

CHAPTER V

15. καὶ ἐπειδήπερ κ.τ.λ. : literally, “And since it is necessary for us to advance ourselves to the future life by means of virtue.” Supply αὐτούς with καθεῖναι.

23. Ἡ τί ποτε ἄλλο κ.τ.λ. : “What other meaning, may we suppose, Hesiod had in mind in making those very verses which are on everybody’s tongue, if not to exhort youth to virtue ?”

24. ταυτὶ : the demonstrative pronouns append ι and thus receive special emphasis.

P. 22, l. 2. Ὅτι τραχέιαμεν : the verses are from Hesiod’s *Works and Days*, line 285 *et seq.* : —

Τὴν μὲν τοι κακότητα καὶ ἱλαδὸν ἔστιν ἐλέσθαι
Ῥηϊδίως · λείη μὲν ὁδὸς, μάλα δ’ ἐγγύθι ναίει.
Τῆς δ’ ἀρετῆς ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν
Ἀθάνατοι · μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτήν,
Καὶ τρηχὺς τὸ πρῶτον · ἐπὴν δ’ εἰς ἄκρον ἵκηται,
Ῥηϊδίη δὴ ἔπειτα πέλει, χαλεπή περ εὐόσα.

Where Virtue dwells the gods have placed before
 The dropping sweat that springs from every pore,
 And, ere the foot can reach her high abode,
 Long, rugged, steep th' ascent and rough the road.
 The ridge once gained, the path so hard of late
 Runs easy on, and level to the gate.

4. οὐ παντός. sc. ἔστιν : "It is not granted to all men," or, "Not in the power of," etc.
5. οὔτε προσβάντι : "Nor is it granted to the one having set out."
6. Ἄνω δέ γενομένῳ : "But to one who has reached the summit."
 ὑπάρχει is used impersonally: "It is possible."
11. προκαλούμενος : future participle expressing purpose.
14. ἑοικότα τούτοις : Y. 132 ; H. 773 ; G. 1175.
15. εἰς ταῦτόν ἡμῖν : to the same end as with us.
17. Ὡς δ' ἐγὼ κ.τ.λ. : "I have heard from one well able to interpret a poet's mind that all Homer's poetry is a praise of virtue, and that with him all that is not mere accessory tends to this end."
 τινος ἤκουσα : Y. 138. 4 ; H. 742 ; G. 1102.
 δεινοῦ καταμαθεῖν : Y. 145. 3 ; H. 952 ; G. 1526. St. Basil refers here to the eminent pagan rhetorician Libanius, under whom he studied rhetoric at Constantinople. For a full account of Libanius, see Gibbon's *Decline and Fall*, Vol. III.
19. πρὸς τοῦτο : Y. 102. 3 ; H. 632 ; G. 925.
20. ὅ τι μὴ πάρεργον : supply ἔστι.
 οὐχ ἥκιστα : Ozanam, commenting on this passage, says : "Homer was, according to St. Basil, to be looked upon less as the narrator of the fabulous loves of the gods, than as the learned oracle who covered in allegoric form the wisest doctrines of antiquity, and showed, under Ulysses, the symbol of worth ; for what could be grander than the idea of that noble man arriving naked on the Phæacian shore, but enveloped, as in a cloak, by his courage, virtue, and wisdom, so that the young princess, daughter of Alcinous, could not look upon him without respect ; then appearing in their popular assembly to confound it by his heroic aspect, all battered as he was by battle and shipwreck, so that there was not one among them but longed to be Ulysses even in his piteous plight."
- ἐν οἷς : in the verses in which.
- τὸν στρατηγὸν τῶν Κεφαλλήνων : this leader of the Kephallenians is Ulysses, who led them to the siege of Troy. The island of Kephallenia, or Cephallenia, is the largest in the Ionian Sea. It is now under the protection of Great Britain.
22. τὴν βασιλίδαν : *Odyssey*, Book VI. 135.
23. φανέντα agrees with στρατηγόν.
 τοσούτου δεῖν : Y. 147, note ; H. 956 ; G. 1534.
25. ἐποίησε has for its subject Ὅμηρος understood.

26. **Φαίαξι** : a fabulous people, spoken of in the *Odyssey*, inhabiting the island Scheria, the modern Corfu. They are described as an effeminate race, whence Horace uses the expression *pinguis Phæa*.

27. **ἐκείνον** = "Ulysses."

28. **ἐν τῷ τότε εἶναι** : Y. 147, note ; H. 956 a ; G. 1535.

P. 23, l. 3. **ὅτι** often introduces a direct quotation. We find it occasionally in St. Luke.

Ἀρητῆς κ.τ.λ. : "Be virtue your care, O men, which alone swims to land with its shipwrecked possessor, and renders him, when cast naked on the shore, more noble than the prosperous Phæacians.

6. **Καὶ γὰρ οὕτως ἔχει** : *Ita se habet*, "And truly this is so."

Τὰ μὲν ἄλλα κ.τ.λ. : "In fact, other possessions are not more the property of the possessors than of any one else ; they are like dice thrown hither and thither in a game. Virtue alone of all possessions is the one thing that cannot be taken away, and remains with us alive and dead."

9. **ἡ ἀρετὴ ἀναφαίρετον** : Y. 102. 3 ; H. 633 ; G. 924 a.

11. **Σόλων** : the great Athenian lawgiver, 638–559 B.C.
μοι δοκεῖ : "I think."

12. **τὸ** : "that expression."

13. **Ἀλλ' ἡμεῖς αὐτοῖς** : these lines are attributed to Solon by Plutarch in the tract *πῶς ἂν τις ὑπ' ἐχθρῶν ὠφελοῖτο*, but they occur among the elegiac *Gnomæ* of Theognis, lines 316–318. The lines in verse :—

Some wicked men are rich, some good are poor,
We will not change our virtue for their store.
Virtue's a thing that none can take away,
But money changes owners all the day.

14. **τὸ μὲν** : i.e. *ἀρετή*.

15. **ἀνθρώπων** is governed by *ἄλλος*.

16. **Παραπλήσια . . . τούτοις** : Y. 131 ; H. 773 ; G. 1175.

τὰ Θεόγνιδος : the original lines are :—

Ζεὺς γὰρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως
"Ἀλλοτε μὲν πλουτεῖν, ἄλλοτε μὴδὲν ἔχειν.

Theognis was born at Megara in Achaia, in the fifth century B.C.

17. **ὅντινα δὴ καὶ φησὶν** : "Whatever he means by God."

τοῖς ἀνθρώποις τὸ τάλαντον ἐπιρρέπειν : "Inclines the scales for men."
Homer (*Il.* XXIV. 527) describes the same idea by the ingenious fiction of two urns :—

Two urns by Jove's high throne have ever stood,
The source of evil one, and one of good ;
From thence the cup of mortal men he fills,
Blessings to these, to those distributes ills. — POPE.

The figure of the scales is also used in the *Iliad*, Book VIII. 69 and Book XXII. 209. The Scripture says: The judgments of the Lord are a weight and balance. — Prov. xvi. 11.

20. **Πρόδικος**: Prodicus, the celebrated sophist, was a native of Julis in the island of Ceos, and lived about four hundred and twenty years before our era.
που . . . τῶν . . . συγγραμμάτων: "Somewhere in his writings."
 Genitive after **που**.
23. **"Ἐχει δὲ οὕτω** κ.τ.λ.: "so far as I recollect his sentiments they are something to this effect. I do not remember the exact words, but the sense in plain prose is as follows."
26. **"Ὅτι νέφ** κ.τ.λ.: this story of the choice of Hercules is used in the following authors: Xenophon's *Memorab.* II. 1. § 22; Cicero, *De officiis*, I. § 32; Silius Italicus, *De Bel. Pun.* XIV. 23; Dion Chrysostom's *Regnum*; and in the *Somnium* of Lucian.
28. **βουλευομένῳ**: "deliberating."
- P. 24, l. 1. **τὴν διὰ τῶν** κ.τ.λ.: "The one leading through toil to virtue."
3. **εὐθὺς μὲν** κ.τ.λ.: "though they said not a word, their difference appeared straightway from their mien."
5. **κομμωτικῆς**: sc. *τέχνης*.
εἰς κάλλος: "With a view to beauty." Y. 99; H. 796 c; G. 1222. 2.
6. **ὑπὸ τρυφῆς διαρρεῖν**: *deliciis defluere*.
καὶ πάντα ἔσμον κ.τ.λ.: Grotius has:—
Et habuisse ex se pendentem totum voluptatis apparatus.
8. **ἔλκειν** κ.τ.λ.: "Endeavored to draw Hercules to her side."
9. **τὴν δ' ἐτέραν** κ.τ.λ.: "The other (Virtue) all emaciated and squalid looked earnestly at the lad, and spoke in quite another tone."
13. **Ἄθλον** κ.τ.λ.: (She told him) that as a reward for all these (sufferings) he would become a god, so Prodicus tells us. The latter Hercules finally followed.
14. **ἦπερ**: Y. 139. 3; H. 772; G. 1175.
15. **τελευτώντα**: the present participle of *τελευτάω* is used with verbs in an adverbial sense: "at last," "at the end," "finally."

CHAPTER VI

19. **τοὺς λόγους**: supply *αὐτῶν*.
20. **ἄχρι ῥημάτων**: no farther than words.
21. **ἔργῳ βεβαιῶν**: confirms in act.
22. **Οἷος πέπνυται** κ.τ.λ.: this verse is taken from the *Odyssey*, Book X. 494, where it is said of Tiresias:—

Τῷ καὶ τελνῇωτι νόον πόρε Περσεφόνηα.
 Οἷῳ πεπνῦσθαι τοὶ δὲ σκιαὶ ἀίσσουσι.

The rest are forms of empty ether made,
Impassive semblance and a flitting shade. — POPE.

τοί: Homeric form of οί.

23. καὶ μοι δοκεῖ κ.τ.λ.: the sense of this sentence is as follows: and the case seems to me as though a painter had represented a sitter as a marvel of manly beauty, and then he proved to be in reality what the artist had painted on the canvas. αὐτός = person painted; ἐκεῖνος = painter.

P. 25, l. 3. εἰς τὸ μέσον: "in public."

καὶ μακροὺς ὑπὲρ αὐτῆς ἀποτείνειν λόγους: "to stretch out long speeches about it." Lucian (*Bis. Acc.*, 33) has: ἐγὼ δὲ, ὦ ἄνδρες δικασταί, μακροὺς μὲν ἀποτείνειν οὐκ ἄν ἐβουλομην τοὺς λόγους πρὸς ὑμᾶς ἀλλὰ κατὰ μικρὸν ὥσπερ εἴωθα.

4. ἰδίᾳ: "in private."

5. τὸ . . . ἔχειν is governed by τιμᾶν.

6. τιμᾶν means "to prefer" in this sentence.

9. τυχόν: Y. 149. 2. 1; H. 973; G. 1569.

10. ἀνάρμοστον αὐτῷ: not matching his voice.

11. καὶ χοροῦ κορυφαῖος κ.τ.λ.: nor would the leader of a chorus (tolerate willingly) a chorus that did not chant in tune.

12. Αὐτὸς δέ τις κ.τ.λ.: *ipse vero a se ipso quisque dissidebit nec vitam ejusmodi exhibebit quae sermoni congruat.* — MIGNE.

13. τοῖς λόγοις: Y. 139. 2; H. 773; G. 1175.

14. ἀλλ' ἢ γλῶττα κ.τ.λ.: this is from the tragedy *Hippolytus* of Euripides: "My tongue hath sworn, but my mind is unsworn;" or, "I have said it, but don't mean it." This is what the Scripture calls having two tongues or two hearts, *in corde et corde locuti sunt. Os bilingue destestor*, "I hate a double tongue," says Solomon. Homer has —

Who dare think one thing and another tell,

My heart detests him as the gates of Hell. — POPE, *Il.* IX. 142.

Justin Martyr quotes the verse in his *First Apology*, § 39. Cicero's version runs: *Juravi lingua, mentem injuratam gero* (*De Off.* 3. 29. 108).

Cooper in Chap. XXIX., *Last of Mohicans*: "The mouth has spoken, while the heart said nothing."

17. τῆς ἀδικίας ὄρος: "the extreme of iniquity."

τι: literally, "as to anything."

18. Πλάτῳνι πείθεσθαι: Y. 139. 2; H. 764. 2; G. 1159: 1160.

τὸ δοκεῖν κ.τ.λ.: Cicero has imitated this in the *De Officiis*, I. § 13: *Totius autem injustitiae nulla capitalior est quam eorum qui quum maxime fallunt, id agunt, ut viri boni esse videantur.* St. Gregory Nazianzen, in his funeral oration over St. Basil, says: "He strove not to seem good, but to be so in reality."

CHAPTER VII

19. Τοὺς μὲν κ.τ.λ.: "this then is the way we are to receive the passages of those discourses which contain suggestions of good deeds."
20. Ἐπειδὴ . . . διασώζονται: in causal clauses, ἐπειδὴ takes the indicative.
21. ἡ μνήμης ἀκολουθία: "by tradition."
23. φυλαττόμεναι: refers to πράξεις.
ὠφελείας: Y. 138. 1; H. 748; G. 1117.
ἀπολειπόμεθα: Y. 141 (1); H. 866; G. 1344.
24. Οἷον: "as for example," "for instance."
ἐλοιδορεῖ: "taunted him in loud derision." — *Hiawatha*.
Περικλέα: this story is from Plutarch's *Life of Pericles*. Chap. V.
Pericles was the greatest of Athenian statesmen. He died 429 B.C.
τῶν ἐξ ἀγορᾶς τις ἀνθρώπων: "a man in the street."
25. ὁ δὲ οὐ προσείχε: sc. τὸν νοῦν; "Pericles paid no attention."
- P. 26. l. 1. πλύνων αὐτόν: πλύνω literally means "to wash," but here "revile," corresponding to our colloquial expression "to give any one a dressing," and in French, *laver la tête à quelqu'un*.
2. οὐ μέλον αὐτῷ: Y. 149. 2. 1; H. 973; G. 1569.
ἐσπέρας ἤδη καὶ σκότους: Y. 126; H. 759; G. 1136.
4. ὅπως αὐτῷ μὴ διαφθαρεῖ: αὐτῷ refers to Pericles. Y. 115; H. 881; G. 1362.
5. Εὐκλείδῃ: Euclid of Megara, disciple of Socrates. Euclid the mathematician was an Alexandrian.
Μεγαρόθεν: Y. 127, N.; H. 217; G. 292.
6. παροξυνθεῖς: Y. 139. 2; H. 764. 2; G. 1158.
7. ἡ μὴν is the usual formula in oaths and strong affirmations. It may be translated "by all means" or "in very truth."
παύσειν: "make him cease."
8. ἔχοντα has a passive meaning. Y. 148. 3; H. 981; G. 1580. ἔχω with an adverb, as we saw before, means "to be."
9. εἰσελθεῖν τὴν μνήμην: we find the same expression in Latin, *in mentem venire*.
10. οὐ πιστευτέον ἀπλῶς: *non temere credendum*.
11. λεγούσῃ: Y. 148; H. 980; G. 1563. 1.
Ἐπ' ἐχθροῖς: Sommer observes that St. Basil does not give the exact words of Euripides: —
Ἀπλοῦς ἐπ' ἐχθροῖς ὀπλίζειν χεῖρα.
The charge against foes is simple; arm thy hand!
- Horace has in the *Ars Poetica*: —
Rabies armavit Archilochum proprio iambo.
12. διανίστασθαι: sc. οὐ δεῖ. Y. 41. 1; H. 812; G. 1244.
τὸ παράπαν: *in universum*.

14. ἔάν ἐκφέρεσθαι: all verbs signifying "to permit" are accompanied by a participle except ἔγω, which takes the infinitive.
- P. 26. l. 15. Ἐπανάγωμεν δὲ τὸν λόγον αὐθις κ.τ.λ.: Grotius has: *Sed ad alia laudibiliter factorum exempla unde abierat redeat oratio.* Cicero *De Divinat.* l. 49: *Sed unde huc digressa est, eodem redeat oratio.*
- Σωφρονίσκου: Patronymic.
- Σωκράτην: Emerson says of Socrates: "He was a cool fellow, adding to his humor a perfect temper."
18. ἐμπεσών: from ἐμπίπτω.
ἀντῆρεν: sc. τὴν χεῖρα. Socrates made no resistance, but allowed the drunken fellow to take his fill of frenzy, so that his face was swollen and wounded from the blows.
19. τῆς ὀργῆς ἐμφορεῖσθαι: Y. 138; H. 743; G. 1113.
23. ὁ δεῖνα: Y. 38, N. 2; H. 279; G. 420.
ἐπολεῖ: like *hoc fecit* in Latin.
24. τοῖς ἡμετέροις: supply παραγγέλμασι.
26. τὸ: "the example."
ἀδελφόν: "is akin."
- P. 27. l. 1. τῷ τοὺς διώκοντας: supply ἀδελφόν ἐστὶ παραγγέλματι.
ὑπομένειν: sc. δεῖ.
2. τῆς ὀργῆς ἀνέχεσθαι: the genitive is used with verbs which contain the idea of subjection or endurance.
3. ἐν τούτοις: "in these pagan examples."
4. οὐκ ἔτι κ.τ.λ.: "We'll no longer regard Christian precepts as impracticable."
8. αἰσχρὸν κ.τ.λ.: "for he thought it shameful that a conqueror of men should be conquered by women."
9. γυναικῶν ἡττηθῆναι: Y. 138; H. 749; G. 1120. The same story is told of Cyrus in the *Cyropaedia*.
ἐκείνῳ: "that precept."
10. πρὸς ἡδονήν: i.e. impurely.
κάν μὴ: "Even though he did not actually commit adultery, but by having received the desire into his mind he is not free from guilt."
12. τοῦ ἐγκλήματος: Y. 138. 3; H. 745; G. 1129.
13. τὸ τοῦ Κλεινίου: "The action of Clinias."
17. ἀπέτισε: *solvere maluit*.
18. ἀκούσας κ.τ.λ.: "Having heard, it appears to me, of the precept which forbids us to swear." St. Basil probably refers to Deut. v. 11, or Lev. xix. 12.
19. ἡμῖν: Y. 139. 2; H. 764. 2; G. 1159.

CHAPTER VIII

20. εἰς ταὐτόν: "to the same subject." For the form ταύτον, see Y. 36. N. 2; H. 265; G. 400.
21. οὐ πάντα ἐξῆς κ.τ.λ.: "We must not take everything indiscriminately, but only what is profitable." πάντα ἐξῆς: Cicero (*De Lege Agrar.* I. 2. 4) has: "Vendit Italiae possessiones ex ordine omnes."
22. Καὶ γὰρ αἰσχρόν: "As it would be shameful to neglect nourishing food, so in the case of lessons (it would be shameful) to take no account of what keeps the soul alive, but like a mountain torrent to sweep in everything which happens to be in our way."
- P. 28, l. 2. κυβερνήτην κ.τ.λ.: "The pilot does not trust himself rashly to the winds."
8. τὰ ἡμέτερα: "Our interests."
11. ἀλόγοις: Y. 139. 3; H. 773; G. 1175.
13. ἡμῖν νοῦ . . . καθεζομένου: "Were no intelligence sitting at the tiller of our souls, we should be dashed up and down in the voyage of life like boats without ballast."
15. Ἀλλ' ὥσπερ κ.τ.λ.: "It is just as in athletic competitions, or, if you like, in music."
22. Μίλων: "Milo, too, could not be pushed off his greased shield, but, pushed as he was, held on as tightly as statues fastened by lead."
- Milo was a native of Crotona and a celebrated athlete. He was six times victor in wrestling at the Olympic games and as often at the Pythian. Passing through a forest, in his old age, he saw the trunk of a tree which had been partially split open by wood-cutters and attempted to rend it further. The wood closed upon his hands and thus held him fast, in which state he was devoured by wolves. He died at the end of the sixth century B.C.
19. καὶ ἀπαξαπλῶς: "And in one word."
25. Μαρσύου: Marsyas. A satyr of Phrygia, who, having found the flute which Minerva had thrown away on account of its distorting her features, discovered that it emitted, of its own accord, most beautiful strains. He challenged Apollo to a contest, and the Muses gave the decision to Apollo. As a punishment for his presumption Apollo bound him to a tree and flayed him alive.
26. Εἰ περιεργάζοντο . . . ἄν ἔτυχον: Y. 144. 2; H. 895; G. 1397.
28. στεφάνων ἢ δόξης: Y. 138. 3; H. 739; G. 1099.
ἢ διέφυνγον κ.τ.λ.: "Nor escaped ridicule for their bodily incapacity."
29. ὁ Τιμόθεος: an Athenian musician, died 357 B.C.
- P. 29, l. 2. διῆγεν: "spend his time."
- Οὐ γὰρ: "for (had he done so) it would not have been his lot to surpass all the world in music."

4. ὥστε καὶ θυμόν κ.τ.λ. : Dryden says in "Alexander's Feast":--

"Timotheus, to his breathing flute
And sounding lyre
Could swell the soul to rage or kindle soft desire."

6. Ταύτη (τέχνη) κ.τ.λ. : "by this skill when once he played in Phrygian strains to Alexander, he is said to have roused the king to arms in the midst of a banquet and then by gentler music to have restored him to his boon companions."

Dryden has:—

"Soothed with the sound the king grew vain,
Fought all his battles o'er again.

The king seized a flambeau with zeal to destroy."

Then:—

"Softly sweet in Lydian measures,
Soon he soothed his soul to pleasures."

7. τὸ Φρύγιον : the Greeks had four modes in music : The Phrygian, which was solemn and used to inspire those going to war ; the Doric, for religious and martial purposes ; the Lydian, plaintive ; the Ionic, gay, flowery, and brilliant.
11. πρὸς τὴν τοῦ τέλους κτήσιν : "In view of the object to be attained."
13. Ἐπεὶ στεφάνων καὶ ἀθλητῶν : In letter CI. St. Basil says: "Just as athletes win crowns by their struggles in the arena, so are Christians brought to perfection by the trial of their temptations."
16. ἐν παιδοτριβῶν : sc. γυμνασίῳ ὥστε κοτίνου λαβεῖν κ.τ.λ. These crowns were designedly of small value in themselves, in order that the competitors might be stimulated by hopes of fame and glory, which, indeed, always attended those who were victorious. The crowns were of four kinds : The olive, parsley, pine, and laurel.
24. Ἐμὶν δέ κ.τ.λ. : ἡμῶν is governed by ὑπάρξει : "will it be possible for us, to whom are held out prizes whereof the marvellous number and splendor are beyond the power of words to tell—who are fast asleep, and live a life of indulgence, to seize them without effort." Literally, "to sleep on both ears—to seize with one hand"—proverbial expressions implying the indifference of those who use no effort to seize opportunities.
29. τὰ πρῶτα . . . ἐφέρετο : "Would carry off the first prize."
- P. 30, l. 1. καὶ ὁ Μαργίτης : Aristotle speaks of this satirical poem, and does not seem to doubt that Homer is its author. According to St. Clement of Alexandria these are the verses of which St. Basil speaks :

Τὸν δ' οὐτ' ἄρ' σκαπτῆρα θεοὶ θέσαν, οὐτ' ἀροτῆρα.
Οὐτ' ἄλλως τι σοφόν· πάσης δ' ἡμάρτανε τέχνης.

4. Ἀλλὰ μὴ ἀληθής: "is there not rather truth in the expression of Pittacus, who said, It is hard to be good." ἔμμεναι, Epic for εἶναι. Pittacus of Mitylene in Lesbos, was one of the seven wise men of Greece, B.C. 606.
5. Διὰ πολλῶν: Horace, *Satire* I. 9: "*Nil sine magno vita labore dedit mortalibus.*"
6. τῷ ὄντι: "indeed," "really," "actually."
8. Οὐ δὴ οὖν κ.τ.λ.: To discern the immortality and dignity of the soul, and to make a suitable provision for it in this short state of probation; not to lose those great hopes on account of the brief indulgences of sloth, not to expose ourselves to reproach and punishment under the earth, — or whatever part of the universe is the scene of God's righteous judgments; such, to sum up what St. Basil says in this chapter, is our tremendous stake in this present life.

CHAPTER IX

19. ποιῶμεν: Y. 141. 3; H. 866. 3; G. 1358.
Τί ἄλλο γε κ.τ.λ.: St. Basil says that our best provision must be for the soul; that we ought by means of philosophy to release her from fellowship with all bodily appetites as we might from a dungeon, and, at the same time, make our bodies superior to our appetites.
25. τῶν παθῶν κρείττον: Y. 133; H. 643; G. 1153.
γαστρὶ μὲν γε τὰ ἀναγκαῖα ὑπηρτοῦντας: "supplying of necessities for our stomachs."
- P. 31, l. 1. οὐχὶ τὰ ἡδίστα: "but not dainties."
4. οἷόν τινι χαλεπῷ δεσπότη φόρους ἀπαγόντες: "Like those bearing tribute to some stern tyrant."
5. ἀσχολίας: causal genitive.
6. πῦρ ξαίνοντες εἰς: this does not mean "flogging fire," as Erasmus, Schottus, and others have interpreted it, but simply "carding," or "combing wool into the fire."
7. καὶ εἰς τετρημένον ἀντλοῦντες πίθον: the allusion is to the Danaïdes, who, for the murder of their husbands, were condemned to draw water in sieves.
Or the false pails which often being filled with pain,
Received the water, but retained it not.—SIR JOHN DAVIES.
8. κουράς δε κ.τ.λ.: to pay more than necessary attention to our hair and dress is, as Diogenes phrases it, the part either of the unfortunate or of the wicked.
9. ἔξω τῶν ἀναγκαίων: Y. 99; H. 757; G. 1148.
δυστυχοῦντων . . . ἀδικούντων: Y. 138. 2; H. 732 c; G. 1094. 1.
11. Τί γάρ κ.τ.λ.: "What does it matter to a man with any sense whether he wears a grand state robe, or wears a common one, so long as it serves to keep off heat and cold?"

14. Καὶ ἄλλα κ.τ.λ. : in other matters necessity is to be the rule, and the body is only to be so far regarded as is good for the soul.
15. κατεσκευασθαι . . . περιέπειν : are governed by *φημί δεῖν* understood.
18. καλλωπιστὴν εἶναι : "to be a fop."
φιλοσώματον : "a body pamperer."
23. ὅτι οὐ τὸ ὁρώμενόν ἐστιν ὁ ἄνθρωπος : this sentence is taken from Plato, and the same idea is developed in the first part of St. Basil's Third Homily : "That which is seen is not the man ; we need a superior degree of wisdom to attain the knowledge of ourselves."
25. Τοῦτο κ.τ.λ. : St. Synesius says something to the same effect : "The untrained mind cannot endure the full blaze of truth any more than the eye can behold the mid-day sun."
28. ὥς . . . εἰπεῖν : the infinitive with ὥς is used somewhat like the adverbial accusative. Y. 147, N. ; H. 956 ; G. 1534.
- P. 32, l. 3. τῶν ψυχῶν καταχεῖν : with the genitive *καταχεῖν* means "to occupy," "to possess."
4. Ἀναλευθερίας : Y. 138. 2 ; H. 750 ; G. 1094. 1.
5. ἐγγίνεσθαι : Y. 145 ; H. 948 ; G. 1519.
6. ἐτέραν : sc. *μουσικὴν*.
7. ἦ : Y. 139. 3 ; H. 777 ; G. 1181.
8. ἐκ τῆς μανίας : "And e'en fierce anger's furious rage disarms."
— KIRKE WHITE.
12. τὸ Δώριον : "according to the Doric mode."
Κορυβαντιῶσι : the Corybantes were priests of Cybele in Phrygia, who celebrated her worship with wild dances.
15. αἰσχύνομαι with an infinitive means, "I am ashamed to defend" (and therefore do not) ; with a participle, "I defend with shame."
20. ἀέρι : Y. 139. 3 ; H. 772 ; G. 1175.
24. πρὸς τὴν γαστέρα : *propensa in ventrem ac libidine vivere cogant*.
— COMBESIS.
- P. 33, l. 7. κολάζειν καὶ κατέχειν : Y. 145 ; H. 949 ; G. 1517.
αὐτό : "the body."
κοιμίζειν = *consopire, sedare*.
12. ὕβρει : "with violence" ; dative of manner.
14. καταμαθών : Y. 148. 1 ; H. 982 ; G. 1582.
γυμνασίους καὶ σιτίοις : Y. 123 ; H. 776 ; G. 1181.
15. Οὗτος : "Alas" ; *οὗτος* is often used as a vocative or exclamation.
τὸ γε κ.τ.λ. : *Ei submittere se et obsequi manifesta fuerit insania*.
τὴν Ἀκαδημίαν : an unhealthy tract of land six miles from Athens, where Plato and his followers met.
18. παύση κατασκευάζων : Y. 148. 3 ; H. 981 ; G. 1580.
19. ἵνα . . . περικόπτοι : Y. 115. 1 ; H. 881 ; G. 1369.
21. εἶναι : Y. 116. 1 ; H. 946 ; G. 1481.
25. τούτῳ : the body.
27. εἰ μελετήσαιμεν : ἂν θαυμάσαιμεν : Y. 144. 4 ; H. 900 ; G. 1408.

- P. 34, l. 1.** δράκοντας: the Arimaspi, a one-eyed race of northern Scythia, who fought with the griffins for the possession of the gold in the neighborhood.
4. πολλοῦ ἂν δέοι: Y. 138. 1; H. 743 b.; G. 1115.
5. τὸ γὰρ τῆς χρείας περιττότερον: *Quidquid usum excedet.*
6. Λύδιον ψήγμα: "Lydian gold." Pactolus, a small but celebrated river of Lydia, whose golden sands have passed into a proverb, and were one of the sources of ancient Lydia's wealth.
- μυρμῆκων χρυσοφόρων: "Or the work of the gold-gathering ants." The ancients believed that there were ants in India that extracted gold from the earth.
15. Ἐξηκεστίδου: Patronymic.
- P. 35, l. 1.** ποθεῖν: Y. 138. 1. N.; H. 742 b.; G. 1108.
5. πρότερον . . . πρὶν ἂν πειραθῆναι: Y. 142. N. 1; H. 955 a.; G. 1474.
6. Ἡ Φειδίας κ.τ.λ.: If Phidias and Polycleetus had been very proud of the gold and ivory which had served to make the statue of Jupiter of Elis and Juno of Argos, they would have been laughed at, since they would have been forgetting their art, which added beauty and value to the gold, and boasting of a richness not their own.
- Phidias, the greatest sculptor of Greece, was born at Athens B.C. 490. Polycleetus flourished B.C. 452-412.
15. Ἀλλὰ δῆτα κ.τ.λ.: Of fame and glory, St. Basil observes in this passage, that nothing is more unworthy of a wise man than to make popularity the main endeavor of his life; for he must possess the craft and subtlety of Archilochus's Fox. St. Basil refers to the fable invented by Archilochus of Paros, satiric poet, who was the first to write iambic verses.
19. τοῦ . . . ζῆν: infinitive used as substantive; in genitive governed by μάλλον.
25. Αἰγυπτίου σοφιστοῦ: the allusion is to the fable of Menelaus and Proteus in the Odyssey (Book IV. 455) and is imitated by Virgil in the Georgics (Book IV. 386). Proteus, the Egyptian sophist, was wont to assume every possible shape in order to avoid prophesying, but whenever he saw his endeavors were vain, he told the truth.
- P. 36, l. 1.** Καί, ὥσπερ κ.τ.λ.: "as they say the polypus changes its color according to the ground it lies upon, so he will change his mind according to the opinion of those who are with him."
- Pliny says of the polypus (IX. 29): *Colorem mutat ad similitudinum loci; maxime in metu.*

CHAPTER X

"To sum up all in a few words, reason, then, after having graced the understanding of a student with the knowledge of all human sciences, and strengthened his heart with all the moral virtues,

must at length resign him into the hands of religion, that he may learn from thence how to make a right use of all that has been taught him, and be consecrated for eternity. Reason should inform him that without the instruction of this new master, all his labor would be but a vain amusement, as it would be confined to earth, to time, to a trifling glory, and a frail happiness; that this guide can lead man up to his beginning, carry him back to the bosom of the divinity, put him in possession of the sovereign good he aims at, and satisfy his immense desires with a boundless felicity."

—ROLLIN, *Belles Lettres*.

5. **ποῦ** with an accent = "where." — **που** without an accent, "assuredly."
κάν : **καὶ ἐν**. **καὶ** : "also."
7. **τὸ νῦν εἶναι** : Y. 147. N. ; H. 956 a ; G. 1535.
8. **Τοῖς γὰρ** κ.τ.λ. : *Qui enim diligenter ex quacunque re utilitatem colligunt iis quasi magnis fluminibus solent undecunque fieri accessiones multae.*
11. **Τὸ** : "the maxim," which is from Hesiod, *Works and Days*, 359 : —

*Εἰ γὰρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο
Καὶ θαμὰ τοῦτ' ἔρδοις τάχα κεν μέγα καὶ τὸ γένοιτο.
If with a little thou a little blend
Continual, might shall the heap ascend.*

κατατίθεσθαι and **ἡγεῖσθαι** are governed by *προσῆκεν*.

14. **Βίας** : Bias of Priene, in Ionia, one of the seven sages of Greece, flourished B.C. 550.
16. **κεχαρισμένα αὐτῷ** : Y. 131 ; H. 765 ; G. 1174.
17. **τὴν ἀρετὴν** : sc. *εἶναι*.
λέγων : "meaning."
Τιθωνοῦ γῆρας : "The old age of Tithonus." Tithonus obtained immortality from the gods, but not eternal youth, and withered in his old age. Aurora mercifully metamorphosed him into a grasshopper.
20. **Ἀργανθωνίου** : Arganthonius, king of Tartessus in Spain. According to Herodotus, he ascended the throne at the age of forty, and reigned eighty years.
21. **Μαθουσάλα** : Gen. v. 27 : "All the days of Mathusala were nine hundred and sixty-nine years."
- P. 37, l. 2. **Πρὸς ὄνπερ** : sc. *αἰῶνα*.
3. **πάντα λίθον κινουντας** : the same proverb is found in Latin : *Omnem lapidem movere*. And in English : —

*New crimes invented, left unturned no stone,
To make my guilt appear and hide his own.*

—DRYDEN, *Aeneid*, II 133.

14. **τὰ δέ** : "but the others."
15. **τριῶν ἀρρώστημάτων ὄντων** : genitive absolute.

VOCABULARY

A

ἀγαθός, -ή, -όν, *good, noble, virtuous*;
τὰ ἀγαθὰ, *the goods of fortune, wealth.*

ἄγαμαι, ἀγάσομαι, ἡγάσθην, *to admire, to wonder at.*

ἄγαν, *very, very much.*

ἀγαπάω, -ήσω, ἡγάπησα, *to be fond of, entertain a liking for, to love.*

ἀγενῶς, *basely, poorly.*

ἀγήραος, -ον, *free from old age, not growing old, undying, undecaying.*

ἀγορά, -άς, ἡ, *an assembly, marketplace.*

ἄγυρις, -ιος, ἡ (Aeol. form of ἀγορά), *a gathering, crowd, assembly.*

ἄγω, ἄξω, ἡγάγον, ἤχα, ἡγμαι, ἤχθην, *to lead; hence to pilot.*

ἀγών, -ῶνος, ὁ, *a combat, fight, battle, game.*

ἀγωνία, -ας, ἡ, *gymnastic exercise, wrestling.*

ἀδεία, -ας, ἡ, *safety, security.*

ἀδελφός, -οῦ, ὁ, *brother.*

ἀδελφός, -ή, -όν, *brotherly, kindred to.*

ἄδης or Ἄιδης, -ον, ὁ, *Hades, Hell, the lower world.*

ἀδικέω, ἀδικήσω, ἡδίκησα, *to do wrong, sin, err.*

ἀδικία, -ας, ἡ, *injustice, wrong.*

ἀδοξέω, -ήσω, *to stand in ill repute, have a bad name.*

ἀδύνατος, -ον, *weak, impracticable, difficult, impossible.*

ἀεί, *ever, always, forever.*

ἀείδω or ᾄδω, ἀείσομαι, ᾄεσα, *to sing.*

ἀήρ, ἀέρος, ἡ, *air; hence vapor, mist.*

ἀθάνατος, -η, -ον, *imperishable, immortal.*

ἀθλητής, -οῦ, ὁ, *athlete, fighter.*

ἄθλον, -ον, τό, *a prize, recompense, reward.*

ἄθλος, -ον, ὁ, *a contest for a prize, a conflict; hence a wrestling match.*

ἀθροίζω, -σω, ἡθροισα, *to gather in, to collect, to condense.*

ἄθροός, -α, -ον, *assembled in crowds, collected together.*

ἄθρως, *at once, suddenly.*

Αἰγύπτιος, -α, -ον, *Egyptian.*

αἰδέομαι, αἰδέσομαι, ἡδεσάμην, *to respect, reverence.*

αἰεῖ (Ion. for ἀεί), *ever, always.*

αἰρέω, -ήσω, ἡρῆκα, εἶλον, ἡρῆμαι, ἡρέθην, *act., to seize; mid., to take for oneself, take in preference, choose; hence to take up as a course of study, to choose or adopt.*

αἰσθάνομαι, αἰσθήσομαι, ἡσθόμην, ἡσθησάμην, *to perceive, see.*

αἰσθησις, -εως, ἡ, *perception by the senses.*

αἵσσω, αἵξω, ἡἵξα, *to flutter about, run about.*

αἰσχιστος, -η, -ον, *super. of αἰσχος.*

αἰσχρός, ἄ-, -όν, *disgraceful, shameful, base.*

αἰσχύνη, -ης, ἡ, *shame, disgrace, dishonor.*

αἰσχύνομαι, αἰσχυθήσομαι, ἡσχύνηθην, *to be ashamed, to feel ashamed.*

αἰχμάλωτος, -ον, *captured, taken prisoner.*

αἰών, -ῶνος, ὁ, *duration, limit, time.*

Ἀκαδημία, -ας, ἡ, *Academy, near Athens, where Plato taught.*

ἄκανθα, -ης, ἡ, *thorn, prickle, difficulty.*

ἄκήρυκτος, -ον, *without a herald, unannounced, sudden, truceless.*

ἀκολουθία, -ας, ἡ, *the following, attendance, retinue, train.*

ἀκουσίως, *unwillingly.*

ἀκούω, -σω, ἤκουσα, *to hear, understand.*

ἀκροατής, -ου, ὁ, *a hearer, pupil.*

ἄκρον, -ου, τό, *the summit, highest point; hence excess.*

ἀλείφω, -ψω, ἀλήλιφα, ἀλήλιμμαι, ἡλείφθην, ἡλίφην, *to anoint or besmear with oil.*

Ἀλέξανδρος, -ου, ὁ, *Alexander.*

ἀλεξητήριον, -ου, τό, *a remedy, protection.*

ἀλήθεια, -ας, ἡ, *truth.*

ἀληθής, -ές, *real, true, sincere.*

ἀληθῶς, *really, truly.*

ἀληλειμένος, -η, -ον, *perf. pass. part. of ἀλείφω.*

ἄλλά, *but (distinguished from ἄλλα, neut. plural of ἄλλος, by the accent).*

ἄλλήλων, *reciprocal pron., of one another.*

ἄλλος, -η, -ο, *another, other.*

ἄλλοτε, *at another time; ἄλλοτε . . . ἄλλοτε, at one time . . . at another.*

ἄλλοτριος, -α, -ον, *foreign, strange.*

ἄλλως, *in another way, otherwise.*

ἄλογος, -ον, *speechless, irrational.*

ἄλουργός, -όν, *purple-wrought, dyed with purple.*

ἄλυσιτελής, -ές, *useless, hence hurtful.*

ἄλώπηξ, -εκος, ἡ, *fox.*

ἅμα, *at the same time.*

ἁμαρτάνω, ἁμαρτήσομαι, ἡμάρτησα, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην, *to fail, do wrong, sin.*

ἁμείνων, -ον (*irreg. comparative of ἀγαθός*), *better.*

ἁμετάστατος, -η, -ον, *unalterable, indelible.*

ἁμπέλος, -ον, ἡ, *vine.*

ἁμπεχόνη, -ης, ἡ, *garment, vestment.*

ἁμύνω, ἁμυνῶ, ἤμυνα, *to defend, avenge.*

ἅμφω, *both (of two); ἐπὶ ἁμφω, in utramque partem.*

ἅν, *conditional particle.*

ἀναβάλλω, -βαλῶ, *to put back, lift up.*

ἀναβλέπω, -ψω, *to look up to, to look back upon.*

ἀναγκαῖος, -α, -ον, *necessary.*

ἀνάγκη, -ης, ἡ, *need, necessity.*

ἀνακαλέω, -έσω, *to recall, call back.*

ἀναμετρέω, -ήσω, *to measure, weigh.*

ἀναμνησκω, ἀναμνήσκω, ἀνέμνησα, *to remember, recollect, call to memory.*

ἀναμνησθεῖς, -είσα, -έν, *part. aor. I. pass. of ἀναμνήσκω.*

ἀνάντης, -ες, *steep, difficult.*

ἀνατίμπλημι, -πλήσω, ἀνέπλησα, *to fill up, finish, make harmonious.*

ἀνάρμοστος, -ον, *unfit, absurd, discordant, inharmonious.*

ἀναβῆθαι, *from ἀνειπεῖν.*

ἀναφαίρετος, -ον, *visible, open to sight, manifest.*

ἀναφανδόν, *visibly, openly.*

ἀναφρονέω, -ήσω, *come back to one's senses, come to one's self.*

ἀναχρώννυμι, -χρώσω, *to dye, color, paint.*

ἀνδριάς, -άντος, ὁ, *a statue.*

ἀνειμένος, -η, -ον, perf. pass. part. of ἀνίημι.

ἀνειπεῖν, aor. II. inf., with no pres. in use; aor. I. pass., ἀνεῖρήθην; pf. ἀνείρημαι, *to speak, say, proclaim.*

ἀνείς, -είσα, -έν, aor. II. part. of ἀνίημι.

ἀνέκπλυτος, -ον, *unalterable, indelible.*

ἀνεκτός, -ή, -όν, *bearable, tolerable.*

ἀνελευθερία, -ας, ἡ, *illiberality.*

ἀνερμάτιστος, -ον, *without ballast, not loaded* (said only of ships).

ἄνευ, prep. governs the genitive (Lat. *sine*), *without; away from, besides, except.*

ἀνέχω, ἀνέξω, *to endure, hold out, last.*

ἀνήκεστος, -ον, *incurable.*

ἀνὴρ, ἀνδρός, ὁ, *man.*

ἀνυκτέον, verb. adj. of ἀντέχω, *one must hold to.*

ἄνθος, -εος, τό, *a flower.*

ἀνθρώπειος, -ον, *human.*

ἀνθρώπινος, -η, -ον, *human; τὰ ἀνθρώπινα, human affairs or fortunes.*

ἄνθρωπος, -ον, ὁ, *man.*

ἀνίατος, -ον, *incurable; of men, incorrigible.*

ἀνιάω, -άσω, ἀνίασα, *to grieve; passive, to be afflicted.*

ἀνίημι, ἀνήσω, ἀνήκα, ἀνείκα, ἀνείμαι, ἀνείθην, *to send up, reduce, bear, permit.*

ἀνταίρω, ἀνταρῶ, *to raise against; intrans., to resist.*

ἀνταλλακτέον, verb. adj., *one must give in exchange.*

ἀντίειπον, *to speak against.*

ἀντερῶ, fut., from ἀντίειπον, *to speak against, to oppose.*

ἀντέχω, *to hold out against, to hold on to* (v. ἔχω).

ἀντί, prep. governs gen., *over, against.*

ἀντιλέγω (v. λέγω), *to speak against, gainsay.*

ἀντλέω, -ήσω, *to draw up, bale out, drain.*

ἀντόμνυμι, -ομόσω, -ώμοσα, *to swear in turn.*

ἄνω, adv., *up, upwards.*

ἀνώμοτος, -ον, *unsworn, not bound by oath.*

ἄξια, -ας, ἡ, *worth, value.*

ἄξιος, -α, -ον, *worthy.*

ἄξιόω, -ώσω, *to deem, think, be worthy.*

ἀπαγορεύω, -σω, *to forbid, defend, renounce, protect.*

ἀπάγω (v. ἄγω), *to lead back, bring back.*

ἀπαίρω, ἀπαρῶ, ἀπήρα, *to depart, set out.*

ἀπαλλάττω, -ξω, -ήλλαξα, -ήλλαχα, *to remove, exile, depart, go away.*

ἀπαλότης, -ητος, ἡ, *tenderness, softness.*

ἀπαμύνω, ἀπαμυνῶ, ἀπήμυνα, *to avenge, punish.*

ἅπαξ, *once, once for all; eis ἅπαξ, without exception.*

ἅπασι πᾶσι, *in general, on the whole.*

ἅπας, ἅπασα, ἅπαν (strengthened form of πᾶς), *all, quite all, all together; ἅπαντα, every single thing.*

ἀπειλέω, -ήσω, *to threaten, boast.*

ἄπειμι, ἔσομαι, *to be away from, be absent.*

ἀπεργάζομαι, -άσομαι, ἀπείργασμαι, -ειργασάμην, *to create, make, finish.*

ἀπλῶς, *simply, plainly, in a word.*

ἀπό, prep. governs genitive, *from, away from; of time, since.*

ἀποβαίνω, -βήσομαι, -έβην, -βέβηκα, -βέβημαι, -εβάθην, *to go or come out, go away.*

ἀποβλέπω, -ψω, gaze upon, look at with admiration, to regard with envy.

ἀποβλήτος, -ον, thrown away as worthless.

ἀποδείκνυμι, -δείξω, -έδειξα, -δέδειχα, -δέδειγμαι, -εδείχθην, to point out, show, teach.

ἀποδείξις, -εως, ἡ, proof, demonstration.

ἀποδέχομαι, -δέξομαι, ἀπεδεξάμην, -δέδεγμαι, to receive, welcome.

ἀποδύω, -σω, ἀπέδυσα, to strip, undress, take off.

ἀποκνέω, -ήσω, to shrink from, hesitate.

ἀποκτείνω, -τενῶ, ἀπέκτεινα, to kill, slay.

ἀπόλαυσις, -εως, ἡ, the possession, enjoyment.

ἀπολαύω, ἀπολαύσομαι, ἀπέλαυσα, to enjoy, to have, possess.

ἀπολείπω, -ψω, -έλιπον, to leave behind, lose, to remain behind.

ἀπολότης, -ητος, ἡ, wholeness, entireness.

ἀπομνηνέσκομαι, -μνήσομαι, ἀπεμνησάμην, ἀπομέμνημαι, to remember, recollect.

ἀπόρρητος, -ον, forbidden; hence mystical, sacred.

ἀποσκοπέω, -σκέφομαι, to look to, gaze at.

ἀποτείνω, -τενῶ, to stretch out, to extend, explain.

ἀποτίθημι, -θήσω, to put away, put aside.

ἀποτίνω, -ίσω, to pay back, repay.

ἀποφάνω, -φανῶ, ἀπέφηνα, to show, display.

ἀποφεύγω, -φεύξομαι, ἀπέφυγον, to escape, flee from; hence shun, avoid.

ἄπτω, ἄψω, ἥψα, ἤμμαι, ἥφθην, to touch, reach, gain.

ἄρα, then, indeed, according, so.

Ἀργανθώνιος, -ον, ὁ, Arganthius.

ἄργυριον, -ον, τό, silver, money, cash.

ἀρετή, -ῆς, ἡ, virtue; Ἀρετή, Virtue.

ἀριθμέω, -ήσω, to count, reckon.

ἄριστος, -η, -ον (irreg. superlative of ἀγαθός), best.

ἄρμα, -ατος, τό, chariot.

ἁρμονία, -ας, ἡ, harmony.

ἄροτήρ, -ῆρος, ὁ, husbandman, laborer.

ἄρρώστημα, -ατος, τό, sickness.

ἄρτι, adv., just now, lately, recently.

ἀρχή, -ῆς, ἡ, the beginning, origin, cause.

Ἀρχιλόχος, -ον, Archilochus.

ἄρχω, ἄρξω, ἥρξα, ἥρχα, ἥργμαi, ἥρχθην, to rule, commence, begin.

ἀσκέω, -ήσω, ἥσκησα, to instruct, practice, exercise.

ἄσκός, -οῦ, ὁ, a leathern bag, a wine-skin.

ᾄσμα, -ατος, τό, a song, lay.

ἄσπις, -ίδος, ἡ, a round shield.

ἀσφαλής, -ές, sure, safe.

ἀσχολία, -ας, ἡ, occupation, industry, labor, fatigue.

ἄτεχνῶς, rudely, really, truly.

ἀτιμάζω, -άσω, to scorn, slight, undervalue.

ἄτμός, -οῦ, ὁ, smoke, vapor.

ἄτοπος, -ον, adj., out of place.

Ἀττικός, -ή, -όν, Attic, Athenian.

αὔθις, adv., somewhere else, back again.

αὐλέω, -ήσω, to play on the flute.

αὐλητής, -οῦ, ὁ, a flute player.

αὐλός, -οῦ, ὁ, any wind instrument; hence a flute.

αὐστηρός, -ά, -όν, rough, harsh.

αὐτόματος, -ον, unbidden, self-moving.

αὐτός, αὐτή, αὐτό, this, self, same; oblique cases, him, her, them.

αὐχμέω, -ήσω, to be squalid, grow thin, lean.

ἀφειδής, -ές, *unsparing, cruel.*

ἀφειδῶς, *adv., lavishly.*

ἀφ-ίημι, ἀφήσω, ἀφήκα, ἀφεῖμαι, ἀφείμμαι, ἀφείθην, *to go away, be away, absent; also, to put forth, emit, express.*

ἀφ-ίστημι, -στήσω (v. ἵστημι), *to put away, remove, to weigh out.*

ἀφ-οράω, -όβομαι, εἶδον, ἑώρακα, ὤφθην, *to look away, look at, regard.*

ἀφορμή, -ῆς, ἡ, *means, resource, capital.*

ἄχαρις, ἄχαρι, *unpleasant, wretched.*

ἄχρεῖος, -α, -ον, *useless, improper, unfit.*

ἄχρηστος, -ον, *unprofitable.*

ἄχρι (before a vowel, ἄχρις), *prep., with gen., until, as far as; ἄχρι τοῦτο, for this life only.*

ἄωρος, -ον, *untimely.*

B

Βαβυλῶν, -ῶνος, ἡ, *Babylon.*

βάθος, -εος, τό, *the depth, or height.*

βαθύς, -εῖα, -ύ, *deep, high, large.*

βάλλω, βαλῶ, ἔβαλον, *to dart, throw, hurl.*

βασιλεία, -ας, ἡ, *a kingdom, royalty.*

βασιλεύς, -έως, ὁ, *king.*

βασιλίς, -ίδος, ἡ, *queen, princess.*

βαφή, -ῆς, ἡ, *dye, color, tincture, impression.*

βεβαιῶ, -ώσω, *to make firm, to establish.*

βεβαίωσις, -εως, ἡ, *establishment, support.*

βέλτιστος, -η, -ον (super. of ἀγαθός), *best.*

βελτίων, -ον (compar. of ἀγαθός), *better.*

Βίαις, -αντος, ὁ, *Bias.*

βίος, -ου, ὁ, *life, mode of living.*

βιόω, βιώσομαι, ἐβίωσα, ἐβίων, *to live.*

βλαβερός, -ά, -όν, *hurtful, noxious.*

βλάβη, -ης, ἡ, *harm, dangerous influence.*

βλέπω, -ψω, ἔβλεψα, βέβλεφα, ἐβλέφθην, *to look, gaze at, see.*

βοάω, -ήσω, ἐβόησα, *cry out, shout, scream.*

βόρβωρος, -ου, ὁ, *slime, mud, mire.*

βόσκημα, -ατος, τό, *animal, beast, brute.*

βουλεύω, -σω, *to advise, counsel.*

βούλομαι, βουλῆσομαι, ἐβουλήσάμην, *to wish, desire.*

βραχύς, -εῖα, -ύ, *short; hence short time.*

βρύω, ἔβρυνον, *to be full, ripen, burst.*

Γ

γάμος, -ου, ὁ, *wedding, marriage.*

γάρ, *for.*

γαστήρ, -τρός, ἡ, *belly, stomach.*

γε, *enclitic particle, at least, well, then, even.*

γελῶ, γελάσομαι, ἐγέλασα, *to laugh.*

γεύσις, -εως, ἡ, *the taste.*

γεύω, -σω, *to taste.*

γῆ, γῆς, ἡ, *earth, land.*

γῆρας, γῆραος, τό, *old age.*

γίγνομαι, γενήσομαι, ἐγενόμην, γεγένημαι, and γέγονα, ἐγενήθην, *to be, become, happen, occur.*

γινώσκω, γνώσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, *to decide upon, decree, know, perceive.*

γίνομαι, *old form of γίγνομαι.*

γλῶσσα, -ης, ἡ, *the tongue, language.*

γνώμη, -ης, ἡ, *opinion.*

γνώριμος, -ον, *well known; ὁ γνώριμος, acquaintance, friend, follower.*

γνωριμῶς, *adv., familiarly.*

γνώσις, -εως, ἡ, *idea, knowledge, wisdom.*

γονεύς, -έως, ὁ, *a father, ancestor; in plural, parents.*

γυμνάζω, -άσω, *to exercise, train.*

γυμνάσιον, -ου, τό, *school, gymnastic school*; in plural, *bodily exercises*.

γυμναστής, -οῦ, ὁ, *a trainer of athletes*.

γυμναστικός, -ή, -όν, *fond of gymnastics*; πόνοι γυμναστικοῖ, *labors of the gymnasium*.

γυμνικός, -ή, -όν, *of or for gymnastic exercises*; with ἀγών, *a gymnastic contest*.

γυμνός, -ή, -όν, *naked, plain*.

γυνή, -αῖκός, ἡ, *woman, wife*.

Δ

Δαβίδ, indecl., *David*.

Δανιήλ, ὁ, *Daniel the prophet*.

Δαρείος, -ου, ὁ, *Darius*.

δέ, *but, and*.

δεῖ, ἔδει, δεήσει, ἐδέησε (impers. from δέω), *one must, ought, it is necessary*.

δείκνυμι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην, *to show, point out, bring to light*.

δεῖνα, δεινός (sometimes indecl.), *such a one, so and so*.

δευσός, -ή, -όν, *awful, dangerous, terrible, wonderful*.

δειπνέω, -ήσω, δεδείπνηκα, *to eat, make a meal, dine*.

δέομαι, δεήσομαι, ἐδεήθην, δεδέημαι, dep., *to stand in need of, to want, wish, desire*.

δέον, -οντος (neut. part. from δεῖ), *necessary, proper*.

δεσμωτήριον, -ου, τό, *prison*.

δεσπότης, -ου, ὁ, *a despot, an absolute ruler*. [*dyer*].

δευσοποιός, -ου, ὁ, *one who dyes, a*

δεύτερος, -α, -ον, *second*.

δέχομαι, δέξομαι, ἐδέξαμην, and ἐδέχθην, *to welcome, to receive*.

δέω, δεήσω, ἐδέησα, δεδέηκα, *want, lack, stand in need of*.

δή, *now, already*.

δηλητήριος, -ον, *mortal, deadly, perishable*.

δηλονότι, adv., *it is plain that, clearly, of course*.

δημιουργός, -όν, adj., *working for the people*; ὁ δημιουργός, *a workman, artisan, an author*.

δήπου, adv., *perhaps*.

δήτα, adv., *certainly, of course*.

διά, prep., c. gen. and acc., *through*; διὰ πολλῶν, *through, by means of many things*.

διαβάλλω, -βαλῶ (v. βάλλω), *to throw away, to accuse, to blame*.

διαγιγνώσκω, -γνώσομαι (v. γιγνώσκω), *to discern, distinguish between*.

διάγω, -άξω, διήγαγον, *to carry over or across*; (of time), *to spend or pass*.

διαίρω, -αρῶ, *to raise up, lift up, persevere*.

δίατα, -ης, ἡ, *way of living, mode of life*.

δαιτάω, -ήσω, *to support, maintain*; pass., *to live*.

διακείμει, -κείσομαι, *to be disposed of, or affected*.

διακρίνω, -κρινῶ, *to separate, discern, distinguish*.

διαλέγω, -ξω (v. λέγω), *relate, converse, talk with*.

διαμαρτάνω, -ήσομαι, -ήμαρτον, -ημάρτηκα, *to miss, lose, fail*.

διαμείβω, -ψω, *to exchange*; mid. *to change one's self from one place to another*.

διανίστημι, -στήσω (v. ἵστημι), act., *to set up*; pass., *to depart from, to change from*.

διανοέομαι, -νοήσομαι, -ενοήθην, *to intend, purpose, have in view*.

διάνοια, -ας, ἡ, *intellect, mind, imagination*.

διαπιστέω, -ήσω, *to mistrust.*

διαρκέω, -έσω, *to endure, hold out, prevail.*

διαρρέω, -ρέυσσομαι, *to flow through.*

διασκευάζω, -άσω, *to set in order; pass. and mid., to prepare one's self.*

διαστασιάζω, -άσω, *to rebel, quarrel, dispute, divide.*

διάστασις, -εως, ἡ, *disagreement, dissension.*

διασώζω, -σώσω, *to keep safe, preserve.*

διατίθημι, -θήσω (v. τίθημι), *to place, to arrange; pass., to be disposed of.*

διατρίβω, -ψω (v. τρίβω), *to put off, delay.*

διαφέρω, διολίσσω, διήνεγκα, διήνεγκον, *to carry over or across, to differ, disagree.*

διαφεύγω, -ξομαι (v. φεύγω), *to flee, get away, escape.*

διαφθείρω, -φθερώ, -έφθαρκα, *to spoil, damage, injure, hurt.*

διάφορος, -ον, *different, unlike; as subst., τό διάφορον, difference, disagreement.*

διδάσκαλος, -ον, ὁ or ἡ, *master, teacher.*

διδάσκω, διδάξω, *to teach, instruct.*

διεξέρχομαι, ἐλεύσομαι (v. ἔρχομαι), *to go through, to recount in full.*

διεξίημι, -ήσω, *to discuss, examine, recount, go through, pass over.*

διερευνάω, -ήσω, *to search through, to examine closely.*

διέρχομαι, ἐλεύσομαι (v. ἔρχομαι), *to pass through, narrate.*

διστήμι, -στήσω, *to dissent, quarrel.*

δικάζω, -άσω, *to decide; mid., to plead, speak before the judges; hence to go to law.*

δίκαιος, -α, -ον, *righteous, lawful, just.*

δικαιωτέριον, -ον, τό, *court of justice.*

δικαστηρίον, -ον, τό, *court of justice.*

δική, -ης, ἡ, *right, custom, manner, justice.*

διό, conj., *therefore, on which account.*

Διογενής, -οὺς, ὁ, *Diogenes.*

διόπερ, conj., *wherefore, therefore, on what account.*

διωθέω, ὠθήσω (v. ὠθέω), *to push aside, away, reject, refuse.*

διώκω, -ξω or -ξομαι, *to pursue, prosecute, follow; hence seek.*

δοκέω, δόξω, ἔδοξα, δέδοχα, δέδογμαι, ἔδοχθην, trans., *to think, have the intention; intrans., to seem.*

δόξα, -ης, ἡ, *opinion, sentiment.*

δουλευτέον, verbal adj. (from δουλεύω), *one must obey, serve.*

δράκων, -οντος, ὁ, *dragon.*

δράμα, -άτος, τό, *drama, deed, act.*

δρέπω, -ψω, *to pluck.*

δύναμαι, δυνήσομαι, ἐδυνήσασθην, δεδύνημαι, ἐδυνήθην, *to be able or capable to do a thing.*

δύναμις, -έως, ἡ, *strength, might, power, ability.*

δυνάστης, -ον, ὁ, *a lord, ruler; οἱ δυνάσται, the chief men.*

δύσβατος, -ον, *inaccessible.*

δυσήνιος, -α, -ον, *ungovernable by the bridle, hard to check.*

δυστυχέω, -ήσω, *to be unlucky, unhappy; of things, to fail.*

δυσχερής, -ες, *painful, unpleasant.*

Δώριος, -α, -ον, *Doric.*

Δωρικός, -η, -ον, *Doric.*

E

εἰάν, conj., *if.*

εἰάω, εἰάσω, *to permit.*

ἐαυτοῦ, -ῆς, -οῦ, *of himself, herself, itself.*

ἐγ-γίγνομαι, γενήσομαι (v. γίγνομαι), *dep., to be produced in, to grow in.*

- ἐγγυμνάζω, -άσω, *to exercise, train.*
 ἐγείρω, ἐγερῶ, ἡγείρα, ἐγήγερκα, ἐγήγερμαι, ἡγέρθην, *to rouse, to stir up, to excite.*
 ἔγκλημα, -ατος, τό, *accusation, charge, offense, crime.*
 ἐγγχειρέω, -ήσω, *to touch, handle, undertake.*
 ἐγχωρέω, -ήσω, *to yield, concede, allow; impers. ἐγχωρεῖ, it is possible, permitted.*
 ἐγώ, ἐμοῦ, *I.*
 ἐγωγε (strengthened form of ἐγώ), *I for my part.*
 ἐθίζω, -ίσω, ἐθισα, ἐθικα, ἐθισμαι, ἐθίσθην, *to accustom, to use; pass., be accustomed, be used.*
 εἰ, conj., with opt. and ind. expresses a condition, *if.*
 εἶδεναι, inf. of εἶδα, pf. of εἶδω (*q.v.*).
 εἶδος, εὐς, τό, *class, kind, sort, shape.*
 εἶδω, *to see; act. pres., not used, but instead, ὁράω, εἶσομαι, εἶδα, I know, is used as a present.*
 εἰκῇ, adv., *without plan, rashly, heedlessly.*
 εἰκών, -όνος, ἡ, *image, statue, likeness; hence, a simile.*
 εἰμί, ἔσομαι, ἦν, *to be (Lat. sum).*
 εἴπερ, *if, indeed.*
 εἶπον, 2d aor., from an obsolete pres., εἶπω (*v. φημι*), *I spoke, said.*
 εἰς, prep. with accusative, *towards, to, or into.*
 εἷς, μία, ἐν, *one (Lat. unus).*
 εἰς-έρχομαι, ἐλεύσομαι (*v. ἔρχομαι*), *to come into, to enter.*
 εἰσφέρω, -οίσω (*v. φέρω*), *to bring or bear in, introduce.*
 εἶτα, adv. of time, *then, after, thereupon.*
 εἴτε . . . εἴτε, *either . . . or, whether . . . or (Lat. sive . . . sive).*
 ἐκ, prep. (before a vowel ἐξ) with gen. *from, away from, out of.*
 ἕκαστος, -η, -ον, *every, each (Lat. quisque).*
 ἐκάτερος, -α, -ον, *each of two, each singly.*
 ἐκβακχέω, -σω, *to excite to Bacchic frenzy, to make frantic; mid. and pass., to be frenzied, to rage.*
 ἔκγονος, -ον, *sprung or descended from any one; as substantive, ὁ ἔκγονος, descendant, son.*
 ἐκείνος, -η, -ο, *that, that famous one.*
 ἐκείσε, adv. (Attic κείσε), *to that place, thither.*
 ἐκκλίνω, -κλινῶ, *to bend from, turn away from, shun, avoid.*
 ἐκπαιδεύω, -σω, *to bring up, teach, educate.*
 ἐκπληρώω, -ώσω, *to fill up, fulfill.*
 ἐκπλήρωσις, -εως, ἡ, *an accomplishment, completion.*
 ἐκ-φέρω, ἐξοίσω (*v. φέρω*), *to bear or carry out (of).*
 ἐκόν, -ούσα, -όν, *willing, voluntary, of free will.*
 ἔλαττον, Att. neut. for ἔλασσον, as adv., *less.*
 ἐλάχιστος, -η, -ον (super. of ἔλασσων), *fewest, smallest, least, worst; neut., as adv., at the least.*
 ἔλεινός (in Attic poets, ἐλεινός, -ή, -όν), adj., *pitiable, wretched, worthy of pity.*
 ἐλευθερίως, adv., *generously, liberally, freely.*
 ἐλεύθερος, -α, -ον, *free; neut., as subst., freedom.*
 ἔλκω, ἔλξω, ἐλξα, *to draw, to drag.*
 ἐλέφας, -αντος, ὁ, *the elephant, ivory.*
 ἐλλόγιμος, -ον, *notable, eloquent, learned.*
 ἔλοιδορῶν, imperf. ind. of λοιδορέω (*q.v.*).
 ἐλπίς, -ίδος, ἡ, *hope, wish, ideal.*
 ἐλῶν, 2d aor. part. from αἰρέω (*q.v.*).

- ἐμβάλλω (v. βάλλω), *to throw, lay, put in, cast at, rush at.*
- ἐμβλέπω, -ψω, *to look, look at.*
- ἔμμεναι, Epic inf. of εἶμι, *to be.*
- ἐμός, ἡ-, -όν, *my, mine.*
- ἔμπεδος, -ον, *sure, stable, steadfast.*
- ἐμπειρία, -ας, ἡ, *experience, acquaintance with a thing, skill, ability.*
- ἐμπείριος, -α, -ον, *experienced in.*
- ἐμπειρος, -ον, *experienced, acquainted or conversant with.*
- ἐμπίπτω, -πεσοῦμαι, ἐνέπεσον, *to fall upon; to break or burst in.*
- ἐμπόδιον, -ου, τό, *obstruction, hindrance.*
- ἐμφαίνω, -φανῶ, ἐνέφηνα, *to show, display; mid., to appear; pass., to be seen.*
- ἐμφορέω, *to bear or bring in; mid. and pass., to take one's fill of a thing, satisfy.*
- ἐν, prep. with dative, in (Lat. in, with abl.); place, in, at, on.
- ἐναντίος, -α, -ον, *opposite, contrary; as subst., adversary, enemy.*
- ἐναφίημι, -φήσω (v. ἔημι), *to drop into, let drop.*
- ἐνγίγνομαι (v. γίγνομαι), *to be produced in, to arise in or among.*
- ἐνδείκνυμι (v. δείκνυμι), act., *to mark out; mid., to show, display.*
- ἐνδέω (v. δέω), *to be in want of, to fail; impers., there is need or want of.*
- ἐνεκα, prep. governs gen., *for the sake of, for.*
- ἐνεργέω, -ήσω, *to work upon, exert oneself, to operate.*
- ἐν-έρχομαι (v. ἔρχομαι), *to come in, to enter.*
- ἐνθάδε, adv., *thither, there; (of time), here, now.*
- ἐνθεν, *hence, from here.*
- ἐνιδρώ, -ώσω, *to sweat, labor at.*
- ἐνσημαίνω, -σημανῶ, *to mean, imply; mid., to give notice, intimate; hence, to imprint, to impress.*
- ἐνταῦθα, *there, to that place.*
- ἐντεῦθεν, adv. (of place), *thence; (of time), thereupon, henceforth.*
- ἐξανίστημι (v. ἵστημι), *to rise and depart from a place, to emigrate, to depopulate, destroy.*
- ἐξαρκέω, -έσω, *to be enough, sufficient, to suffice; also ἐξαρκεί, impers., it is sufficient; with μοι, I am satisfied.*
- ἐξαρτάω, -ήσω, *to hang from or upon; pass., to be hung upon, to be fastened to.*
- ἐξεπίτηδες, adv., *on purpose, carefully, purposely.*
- ἐξευρίσκω, ευρήσω, εὑρον, εὔρηκα, *to find, discover.*
- ἐξηγητής, -οῦ, ὁ, *an interpreter, guide.*
- Ἐξεκесτίδης, -ον, ὁ, *son of Execes-tides.*
- ἐξῆς, adv., *one after another, in order, in time, next.*
- ἐξικνέομαι, ἐξίξομαι, ἐξικόμην, *to reach, arrive at, attain.*
- ἐξοιδέω, -ήσω, -ώδηκα, *to be swollen up, puffed up, proud.*
- ἔξον, from ἐξέστι, impers., *it is allowed, it is possible.*
- ἔξω, adv., *on the outside, without; οἱ ἔξω, those without, pagans, gentiles.*
- ἔξωθεν, adv., *external, from without, heathen, pagan.*
- ἐξωθέω, -ῶ, ἐξωθήσω, *to push from.*
- ἔοικα, pf. with pres. sense, *to be like, resemble.*
- ἐοικώς, -υῖα, -ός, *like, similar, fit.*
- ἐπαγρυπνέω, -ήσω, *to watch or brood over.*
- ἐπ-άγω (v. ἄγω), *to bring or lead to, direct, pilot.*
- ἐπαινέω, -έσω (Attic ἔσομαι), *to praise, applaud.*

ἐπαινος, -ου, ὁ, *approval, commendation, praise.*
 ἐπακούω, -ακούσομαι, ἐπήκουσα, *to listen to, attend to.*
 ἐπαν-άγω (v. ἄγω), *to bring back, refer to.*
 ἐπανέρχομαι (v. ἔρχομαι), *to go back, return.*
 ἐπανάημι, -ανήσω, *to go back, to return again.*
 ἐπαράομαι, -άσομαι, ἐπήραμαι, dep., *to curse, to imprecate; also to abandon.*
 ἐπαυλέω, -ήσω, *to play the flute, to accompany on the flute.*
 ἐπεί, conj. (of time), *after that, when; (of cause), since.*
 ἐπειδή, conj. (of time), *since, after that; (of cause), since, because.*
 ἐπειδήπερ, *since.*
 ἐπείπερ, conj., *since, seeing that.*
 ἐπειτα, adv., *afterwards, then, secondly (Lat. deinde).*
 ἐπέρχομαι (v. ἔρχομαι), *approach, come upon, attack.*
 ἐπί, prep. with gen., dat., and acc.: c. gen., *on, at, by, near; c. dat., on, upon, opposite, against; c. acc., to, towards, about.*
 ἐπιβουλεύω, -εύσω, *to plot against; hence lay a snare for.*
 ἐπιγιγνώσκω (v. γινώσκω), *to observe, recognize, discover, know.*
 ἐπιγράφω (v. γράφω), *to mark the surface, write upon, inscribe.*
 ἐπιθυμία, -as, ἡ, *a desire, passion; also lust.*
 ἐπιμέλεια, -as, ἡ, *care, attention.*
 ἐπιμελετέον, verbal adj. of ἐπιμελέομαι, *one must take care of, one must pay attention to.*
 ἐπιμελῶς, adv., *carefully.*
 ἐπινόια, -as, ἡ, *thought, understanding.*

ἐπιπέτομαι, -πτήσομαι, ἐπτόμην, *to fly to, to fly upon.*
 ἐπιπτον, from πίπτω.
 ἐπιπτῶσιν, 2 aor. subj. from ἐπιπέτομαι, *to fly.*
 ἐπὶρρέπω, -ψω, *to lean towards; with τό ταλάντον, to force down one scale pan; hence to weigh out, to allot.*
 ἐπισκοπέω (v. σκοπέω), *to look at, to inspect, to examine.*
 ἐπίσταμαι, ἐπιστήσομαι, ἡπιστήθην, dep., *to know how, to know, to be well versed in.*
 ἐπιστήμη, -ης, ἡ, *science, learning, knowledge.*
 ἐπίστημι, Ionic for ἐφίστημι (q.v.).
 ἐπιτελέω, -έσω, *to accomplish, complete, to finish.*
 ἐπιτήδειος, -α, -ον, *useful, necessary, proper, convenient, serviceable.*
 ἐπιτυγχάνω, -τεύσομαι, *to meet, find, reach, obtain.*
 ἐπιφράζω, -σω, *to say after or besides; mid. and pass., to reflect upon, devise, contrive.*
 ἐπίχαρις, -ιτος, ἐπίχαρι, *pleasing, agreeable.*
 ἐπιχειρέω, -ήσω, *to attempt, to set to work at, endeavor, attack, strive.*
 ἔπομαι, ἔψομαι, εἰπόμεν, ἐσπόμεν, *to follow, to pursue.*
 ἐπ-ομνύμι, ἐπομοῦμαι, -ώμοσα, *to swear to or upon, take an oath.*
 ἔπος, -ους, τό, *a word, sentence, line, verse.*
 ἔραμαι, ἐρασθήσομαι, ἡράσθην, *to desire, long for.*
 ἐράω, used only in pres. and impf., akin to ἔραμαι (q.v.), *to love, long for.*
 ἐργασία, -as, ἡ, *work, toil, labor.*
 ἔργον, -ον, τό, *work, labor, occupation.*
 ἐρυθριάω, -άσω, *to be apt to blush.*

ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα, ἐλήλυμαι, ἐλύθην, to arrive, to come, return, go.

ἔρως, -ωτος, ὁ (dat. ἔρῳ, acc. ἔρῳ), love, desire for a thing; Ἐρως, ὁ, god of Love, Eros, Amor.

ἑσθλός, -ή, -όν, good, noble, brave.

ἑσμός, -οῦ, ὁ, a stream, a swarm of bees, flock, crowd.

ἑσπερά, -ας, ἡ, the evening, at eve, the west.

ἑστιᾶω, -άσω, to entertain, to feast; pass., to be a guest, to feast.

ἔσχατος, -η, -ον, the furthest, extreme, highest, lowest.

ἐταιρέω, -ήσω, to be a courtesan, to keep company with a courtesan.

ἕτερος, -α, -ον, the other, one of two; ὁ ἕτερος βίος, the future life.

ἔτι, adv., still, besides, moreover.

εὐδαιμονία, -ας, ἡ, prosperity, happiness.

εὐδαίμων, -ον, gen. -ονος, happy, prosperous.

εὐδοκιμάζω, -ασω, to enjoy a good name, be in good repute.

εὐεξία, -ας, ἡ, a good habit or state of body, good health.

εὐθύνω, -υνῶ, to guide or steer straight, to direct.

εὐθύς, adv., immediately, presently.

Εὐκλείδης, -ους, ὁ, Euclides.

εὖνοια, -ας, ἡ, good will, kindness.

εὐορκέω, -ήσω, to swear truly, to take a true oath; hence to keep an oath or promise.

εὐπάθεια, -ας, ἡ, the enjoyment of good things.

εὐπορος, -α, -ον, easy, possible, practicable; also rich, abounding in; (of persons), wealthy.

Εὐριπίδης, -ου, ὁ, Euripides.

εὐρίσκω, εὐρήσω, εὐρηκα, to find, discover.

εὐχή, -ῆς, ἡ, vow, prayer, wish, desire.

εὔχομαι, εὔξομαι, εὐξάμην, ἡδύμαι, to pray for, to wish, to desire.

εὐωδία, -ας, ἡ, a sweet smell, a fragrance.

ἐφεξῆς, adv., in order, one after another, without exception.

ἐφίημι, ἐφήσω, ἐφήκα, to send out, to launch, to let go, to abandon.

ἐφικνέομαι, -ίξομαι, -κόμην, -γμαι, to come up, to reach, to attain.

ἐφόδιος, -α, -ον, of or for a journey, ways and means, expenses.

ἐχθρός, -ά, -όν, hated, hateful, hostile; as subst., enemy.

ἔχω, ἔξω or σχήσω, ἔσχον, ἔσχηκα, ἔσχημαι, ἐσχέθην, to have, hold, possess, to be.

ἔως, conj., while, as long as, till, until, in order that.

Z

ζᾶω, ζήσω, ἔζησα, ἔζηκα, to live, breathe.

Ζεὺς, Δίος, Zeus, Jupiter, father and king of gods and men.

ζηλώω, -ώσω, to rival, vie with, emulate, admire, to imitate, to admire.

ζήν, ζήνος, ὁ, poetic form for Zeus (q.v.).

ζημία, -ας, ἡ, loss, damage, penalty, fine.

ζωγράφος, -ου, ὁ, a painter.

H

ἡ, adv., to strengthen or confirm, in truth, verily; (2) interrog., what, pray?

ἢ, conj., either . . . or, whether . . . or, than, as.

ἡγεμών, -όνος, ὁ, a leader, guide.

ἡγέομαι, ἡγήσομαι, ἡγησάμην, ἡγημαι, to lead, guide, think, believe, regard.

ἤδη, adv., *already, now, presently.*
 ἡδιστος, -η, -ον (super. of ἡδύς), *best, sweetest, most agreeable.*
 ἡδίων, -ον (compar. of ἡδύς), *more agreeable, sweeter.*
 ἡδονή, -ης, ἡ, *pleasure, charm.*
 ἡδύς, -εῖα, -ύ, *sweet, pleasant, agreeable.*
 ἥκιστα, adv., *at least, least.*
 ἥκιστος, -η, -ον (super. of κάκος), *least, worst, meanest.*
 Ἡλείος, -α, -ον, *of Elis, Elean; οἱ Ἡλαιοί, the Eleans.*
 ἡλικία, -ας, ἡ, *age, time of life.*
 ἥλιος, -ου, ὁ, *the sun.*
 ἡμεῖς, ἡμῶν, *we, us.*
 ἡμέρα, -ας, ἡ, *day.*
 ἡμέτερος, -α, -ον, adj., *our; τὰ ἡμέτερα, our affairs, our interests, our possessions.*
 ἡνίοχος, -ου, ὁ, *a charioteer, driver, one holding the reins.*
 ἡντιναοῦν, *from ὅστισοῦν.*
 ἡπείλησα, aor. I. act. of ἀπειλέω (*q.v.*).
 ἡπειρος, -ου, ἡ, *mainland, continent.*
 ἥπερ, *than, than even.*
 ἦπου, *certainly, in truth, surely.*
 Ἥρα, -ας, ἡ, *Hera, queen of the gods, wife and sister of Zeus, Juno.*
 Ἡρακλῆς, -οῦς, ὁ, *Hercules.*
 Ἡσίοδος, -ου, ὁ, *Hesiod.*
 ἡττῶμαι, ἡττήσομαι, ἡττημαι, ἡττήθην, *to be less, inferior to another; hence to be beaten, conquered, defeated.*
 ἡττων, -ον (irreg. compar. of κάκος), *worst, inferior, less, weaker.*

Θ

θάλασσα, -ης, ἡ, *the sea, water.*
 θάλπος, -εος, τό, *warmth, heat.*
 θάνατος, -ου, ὁ, *death.*

θαυμάζω, -σω, ἐθαύμασα, *to wonder, to marvel at, admire.*
 θαυμαστός, -ή, -όν, *wonderful, excellent, admirable.*
 θαυματοποιός, -ά, -όν, *wonder-working; ὁ θαυματοποιός, as subst., a conjurer, a juggler.*
 θέα, -ας, ἡ, *view, sight, spectacle.*
 θεῖς, -εῖσα, -έν, aor. II. part. of τίθημι.
 θεῖος, -α, -ον, *sacred, holy.*
 Θεογνῖς, -ιδος, ὁ, *Theognis.*
 Θεός, -οῦ, ὁ, *God.*
 θεραπεία, -ας, ἡ, *treatment, nurturing, medical treatment.*
 θεραπεύω, -σω, *to wait on, attend, serve, nurse, cure.*
 θεωρία, -ας, ἡ, *a viewing, sight, contemplation.*
 θήρα, -ας, ἡ, *hunting, chase, pursuit, any pursuit.*
 θηρίον, -ου, τό, *animal, wild beast, brute.*
 θησαυρός, -οῦ, ὁ, *treasure, booty.*
 θόρυβος, -ου, ὁ, *a noise, uproar, disturbance, disorder.*
 θρέμμα, -ατος, τό, *that which is reared or tended, a creature, an animal, beast.*
 θυγάτηρ, -τρός, ἡ, *daughter.*
 θυμός, -οῦ, ὁ, *the soul, spirit, courage, anger, wrath.*
 θύραθεν, adv., *at the door; οἱ θύραθεν, pagans, gentiles.*
 θωπεία, -ας, ἡ, *flattery, adulation.*

Ι

ιατρός, -οῦ, ὁ, *a surgeon, physician.*
 ἴδιος, -α, -ον, adj., *one's own, personal, private; the dat. ἰδίᾳ is used as adverb, privately.*
 ἰδρῶς, -ῶτος, ὁ, *sweat, perspiration, toil.*
 ἱερός, -ά, -όν, adj., *holy, sacred, consecrated.*

ἔμμι, ἦσω, ἦκα, *to send, let go, dismiss*; mid., *to long for, yearn after*.

ἱκανῶς, *adv. sufficiently*.

ἱλάσκομαι, ἱλάσσομαι, ἱλασάμην, *to reconcile to oneself, to conciliate*.

ἱλεῶ, -ῶ, *to appease, to make propitious*.

ἱμάτιον, -ον, τό, *cloak, vestment, garment*.

ἵνα, *conj., to, in order that*.

ἵππος, -ον, ὁ or ἡ, *horse, mare*.

ἴσος, -η, -ον, *equal, like*.

ἵστημι, -στήσω, ἕστησα, ἕστην, *to place in position, to stand*; intrans., *to halt*.

ἰσχύς, -ύος, ἡ, *strength, force*.

ἴσως, *adv., probably, perhaps, perchance*.

K

καθαίρω, καθαρῶ, ἐκάθηρα, κεκάθαρκα, κεκάθαρμαι, ἐκαθάρθην, *to make pure, cleanse, purify*.

καθάπερ, *adv., even as, just as*.

κάθαρσις, -εως, ἡ, *a cleansing, purification*.

καθέξομαι, καθεδούμαι, καθέσθην, *dep., to sit down, sit still, linger, tarry*.

καθεύδω, -ήσω, *to lay down to sleep, to sleep, to slumber*.

κάθηρα, *Epic for ἐκάθηρα, aor. I. of καθαίρω (q.v.)*.

καθίημι, καθήσω, *to send down, let down, let fall*.

καθικνέομαι, -ιζομαι, -ικόμεν, *dep., to come, come to, reach to*.

καθίστημι, καταστήσω, *set down, put down, establish*.

καί, *and, also, even*.

καιρός, -οῦ, ὁ, *due measure*; of time, *the right season, right time for action, the present time*.

καίτοι, *and indeed, and yet, although*.

κακία, -ας, ἡ, *baseness, wickedness, vice*.

κακός, -ή, -όν, *bad, evil, worthless*; τό κακόν, *evil, mischief*.

καλέω, -έσω, ἐκάλεσα, *to call, name, summon*.

κάλλιστα, *adv. (super. of καλῶς), most beautifully, as beautiful as possible*.

κάλλιστος, -η, -ον, *adj. (super. of καλός), most beautiful, best*.

κάλλος, -εος, τό, *beauty*.

καλλωπίζω, -ίσω, *to beautify, embellish*; mid., *to pride oneself, be proud*.

καλλωπιστής, -οῦ, ἡ, *an embellishment, adornment, a fop, one who adorns himself*.

καλός, -ή, -όν, *adj., good, brave, beautiful, fair*; τό κάλον, *beauty, moral virtue*.

κάμνω, καμούμαι, ἔκαμον, *to be weary, tired, exhausted*; οἱ κάμνοντες, *those who have finished their labors, the dead*.

καρπός, -οῦ, ὁ, *fruit, returns or profit of anything*.

καρπώω, -ώσω, *to bear fruit, reap fruit, enjoy*.

κατά, *prep. with gen. and acc.; with gen., down upon, down towards, against*; with acc., *downwards, against, towards*.

καταγέλαστος, -ον, *ridiculous*.

καταλαμβάνω (v. λαμβάνω), *to seize, occupy, take possession of*.

καταλείπω (v. λείπω), *to leave behind, forsake, abandon*.

καταμαλακίζω, -ίσω, *to make soft or effeminate*; pass., *to be or become effeminate*.

καταμανθάνω (v. μαθάνω), *to learn well, understand, to consider well, to remark, observe*.

καταμελέω, -ήσω, *to neglect, be heedless*; pass., *to be neglected*.

καταμιγνύμι, -μίξω, κατέμιξα, *to mix, mix up, mingle, compound, blend.*

καταναγκάζω, -άσω, *to force down, overpower by force, constrain, confine.*

κατάρχω (ν. ἀρχω), *to make a beginning, to lead the way, lead the fashion.*

κατασαρκώω, -ώσω, *to get fat, to increase in flesh.*

κατασκέλλω, -σκελῶ, *to parch, dry up;* pass. (together with the pf. act., κατέσκληκα), *to wither away.*

κατασκευάζω, -άσω, *to prepare, furnish, equip;* mid., *to prepare oneself;* pass., *be furnished with something.*

καταχέω, -χεῶ, *to pour upon, shed upon.*

κατέχω, καθέξω, *keep back, restrain, possess, hold, occupy.*

κάτω, adv., *down, downward.*

κατόπτρον, -ον, τό, *a mirror.*

κατορύσσω, -ξω, -ξα, κατορύσσειν, *to bury, inter, to hide in the ground.*

Κεῖος, -α, -ον, *Cean;* Κεῖος, -ου, ὁ, *an inhabitant of the island of Ceos.*

κείμεναι, κείσομαι, *used as pass. of τίθημι, be set down, be offered, proposed.*

κελεύω, -σω, *to order, command.*

κέντρον, -ον, τό, *a point, prickle, a sting.*

κερδαλέος, -α, -ον, adj., *crafty, cunning, shrewd;* of things, *profitable, gainful.*

κέρδος, -εος, τό, *gain, profit.*

Κεφαλληνήν, -ῆνος, ὁ, *a Cephallenian.*

κῆρυξ, -υκος, ὁ, *the herald, pursuivant.*

κιθαρίζω, -ίσω, *to play on the lyre or lute.*

κινδυνεύω, -σω, *to be daring, venture into danger, run a risk;* pass., *to be exposed to danger.*

κίνδυνος, -ον, ὁ, *danger, risk, hazard, venture.*

κινέω, -ήσω, *to move, start, set in motion, stir up, arouse.*

κλάδος, -ον, ὁ, *olive branch, young tree.*

Κλεινίας, -ου, ὁ, *Clinias.*

κοιμίζω, -ίσω, *to put to sleep;* *to appease.*

κοινωνία, -ας, ἡ, *communion, fellowship, intercourse.*

κολάζω, κολάσω, ἐκόλασα, κεκόλακα, *to prune, chastise, correct, punish.*

κολακεία, -ας, ἡ, *flattery, fawning, adulation.*

κόλαξ, -ακος, ὁ, *a flatterer, fawner.*

κολασις, -ίως, ἡ, *a pruning, a punishing, chastening.*

κομιδῇ, adv., *with care, carefully.*

κομιζω, -ίσω, ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην, *to take care of, carry off, bear away;* hence *retreat, travel.*

κομμωτική, -ῆς, ἡ, *the art of toilet, the toilet, the art of dressing up.*

κόνις, -ιος, ἡ, *dust, ashes.*

κορυβαντίζω, -ίσω, *to purify by the rites of the Corybantes.*

κορυφαῖος, -α, -ον, adj., *at the head, leading;* with ὁ as subst., *a chief, leader, ruler.*

κόσκινον, -ον, τό, *a sieve.*

κοσμέω, -ήσω, *to arrange, to deck, adorn, embellish.*

κόσμος, -ον, ὁ, *order, ornament, embellishment, decoration.*

κότινος, -ου, ὁ or ἡ, *the wild olive.*

κουρά, -ās, ἡ, *a clipping or cropping of the hair.*

κρατέω, -ήσω, *to be strong, rule over, be master of.*

κράτιστος, -η, -ον (super. of ἀγαθός), *best, strongest, mightiest.*

κρατύνω, -υνῶ, *to strengthen, affirm;*

pass., *to become strong, master of*; hence *to conquer*.

κρείττων or κρείσσων, -ον, adj. (irreg. compar. of ἄγαθος), *stronger, better, braver*.

κρίνω, κρινῶ, *to separate*; *to judge, think, hold, suppose*.

κρούμα, -ατος, τό, *a beat, note, a sound produced by hitting a string*; also *a strain*.

κτᾶσθαι, κτήσθαι, ἐκτησάμην, κέκτημαι, dep., *to gain for oneself, acquire*; hence *to have, possess*.

κτῆμα, -ατος, ἡ, *a piece of property, a possession*.

κτῆσις, -εως, ἡ, *acquiring, purchase, possession*.

κυβερνήτης, -ου, ὁ, *a pilot, steersman, helmsman*.

κύβος, -ου, ὁ, *solid, square, cube*.

κωμαστής, -ου, ὁ, *a reveler, merry-maker*.

κῶμος, -ου, ὁ, *a revel, carousal, merry-making*.

Δ

λαμβάνω, λήψομαι, ἔλαβον, εἴληφα, εἴλημαι, ἐλέφθην, *to take, receive, gain, win, seize, grasp, get hold of*.

λαμπρῶς, adv., *brilliantly, in a brilliant manner*.

λανθάνω, λήσω, ἔλαθον, λέληθα, *to escape, avoid, escape notice, be unseen*.

λέγω, λέξω, ἔλεξα, εἶλοχα, λέλεγμαι, ἐλέχθην, *to say, tell, relate, recount*.

λεία, -ας, ἡ, *booty, plunder, spoil*.

λείπω, -ψω, ἔλιπον, λέλοιπα, λέλειμαι, ἐλείφθην, *to leave, abandon*; mid., *to bequeath*; pass., *to be left, abandoned*.

λημάω, -άσω, *to be bleared, purblind, have bleared eyes*.

λίθος, -ου, ὁ, *a stone, rock*.

λογισμός, -οῦ, ὁ, *a reasoning, reckoning, computation*.

λογοποιέω, -ήσω, *to make words, invent stories, fabricate reports, lie*.

λογοποιός, -οῦ, ὁ, *a historian, writer of prose, a chronicler*.

λόγος, -ου, ὁ, *word, story, argument, narration, writing, lecture*; also *science*.

λοιδορέω, -ήσω, ἐλοιδόρησα, *to rail at, abuse, revile*.

λοιπός, -ή, -όν, *the rest, remaining*.

λύρα, -ας, ἡ, *the lyre*.

λυσιτελέστερος, -α, -ον (compar. of λυσιτελής), *more profitable, more advantageous, cheaper*.

λυσιτελής, -ές, *profitable, useful, advantageous, cheap*.

λύω, λύσω, *to deliver, loosen, unbind, release, destroy*.

M

μάγειρος, -ου, ὁ, *a cook, butcher*.

μάθημα, -ατος, τό, *knowledge, lesson, study*; in plural, *mathematics, sciences*.

Μαθουσάλα, ὁ, indeclinable, *Methuselah, son of Enoch*.

μακροβιώτατος, -η, -ον, *oldest, longest-lived, most aged*.

μακρός, -ά, -όν, *long, deep, high*; with ἐπί, *far away*.

μακρότερος, -α, -ον, *longer, higher*; with ἐπί, *farther away*.

μαλάττω, -ξω, *to make soft, soften, alleviate*.

μάλιστα, adv. (super. of μάλα), *most, most of all, especially*.

μᾶλλον, adv. (compar. of μάλα), *more, rather*.

μανθάνω, μαθήσομαι, ἔμαθον, *to learn, ascertain, understand, be acquainted with, perceive, observe, remark*.

μανία, -ας, ἡ, *rage, madness, frenzy, fury.*

Μαργίτης, -ου, ὁ, *Margites.*

Μαρσύας, -ου, ὁ, *Marsyas.*

μαρτυρέω, -ήσω, *to be a witness, testify.*

μάστιξ, -ιγος, ἡ, *a whip, scourge.*

Μεγαρόθεν, *adv., from Megara.*

μέγας, -μεγάλη, μέγα, *great, large, high.*

μέγεθος, -εος, τό, *greatness, grandeur.*

μέγιστος, -η, -ον, *super. of μέγας, largest, greatest.*

μεθεκτέον, *verbal adj. of μετέχω, one must share or participate in.*

μεθύω, *used only in pres. and imperf. (other tenses are supplied from the pass. of μεθύσκω), to be drunk, intoxicated.*

μεῖζων, -ον (*irreg. compar. of μέγας*), *greater, larger.*

μελαγχολία, -ας, ἡ, *melancholy, black bile, jaundice.*

μελετάω, -ήσω, *to care for, to train, prepare.*

μελέτη, -ης, ἡ, *exercise, practice, care, attention.*

μέλι, -ιτος, τό, *honey.*

μέλιττα, -ης, ἡ, *a bee.*

μέλλω, μελλήσω, ἐμέλλησα, *to be about to do; hence to intend, purpose, design.*

μέλος, -εος, τό, *a song, air, melody, chant; also a limb.*

μέλω, μελήσω, *to be an object of care; also to take care of, tend.*

μελωδία, -ας, ἡ, *singing, melody.*

μέν, *conj. part., and; with δέ, on the one hand, on the other.*

μέντοι, *certainly, however, still, nevertheless.*

μέρος, -ους, τό, *a part, share, portion.*

μέσος, -η, -ον, *in the middle, middle, center; τό μέσον, in the midst, in public.*

μετά, *prep. with gen., in the midst of; with dat., among, with; with acc., coming to, into, among.*

μεταβάλλω (*v. βάλλω*), *to turn quickly or suddenly, undergo a change, be transported.*

μεταβολή, -ῆς, ἡ, *a change, vicissitude.*

μεταδιωκτέον, *verbal adj. of μεταδιώκω, one must pursue, overtake, chase, strive after.*

μεταξύ, *adv. (of place), between; (of time), afterwards; as prep. with gen. (of place), between; (of time), during.*

μέτωπον, -ου, τό, *forehead, front.*

μετέχω, μεθέξω (*v. ἔχω*), *to have part in, to share in.*

μέτρον, -ου, τό, *measure, beat, meter, measured space.*

μή, *adv., not, lest.*

μηδείς, μηδεμία, μηδέν, *no one, none, nobody.*

μήν, *a particle strengthening affirmation, yea, indeed, verily, truly.*

μήτε, *and not; μήτε . . . μήτε, neither . . . nor.*

μία, *fem. nom. sing. of εἷς, μία, ἓν.*

μικρός, -ά, -όν, *adj., small, little.*

Μίλων, -ωνος, ὁ, *Milo, the athlete.*

μιμέομαι, -ήσομαι, ἐμιμησάμην, μεμίμημαι, *dep., to imitate, mimic, copy.*

μίμησις, -εως, ἡ, *imitation.*

μιμνήσκω, -μνήσω, *to remember, call to mind; mid. and pass., remind oneself and be reminded; hence remember, recollect.*

μίξις, -εως, ἡ, *intercourse, fornication.*

μνήμη, -ης, ἡ, *remembrance, memory, recollection.*

μοιχεία, -ας, ἡ, *adultery, fornication, debauchery.*

μόλις, *adv., hardly, scarcely.*

μόλυβδος, -ου, ὁ, *lead.*

μονονουχί, *adv., solely, only, surely.*

μόνος, -η, -ον, adj., *alone, only, left alone, forsaken.*

μουσική, -ῆς, ἡ, *music, poetry.*

μουσικός, -οῦ, ὁ, *a musician, a poet.*

μοχθηρός, -ά, -όν, adj., *wretched, villainous; also toilsome, laborious.*

μῦθος, -ου, ὁ, *speech, myth, tale, story.*

μυρίος, -α, -ον, adj., *numberless; in plural, as definite number, ten thousand (10,000).*

μύρμηξ, -ηκος, ὁ, *the ant.*

μύρον, -ου, τό, *perfume, sweet oil, balsam.*

Μυσός, -οῦ, ὁ, *a Mysian.*

Μωϋσής, -ου, ὁ, *Moses.*

N

ναυαγέω, -ήσω, *to suffer shipwreck, be shipwrecked.*

ναυαγίον, -ου, τό, *a wreck, shipwreck.*

νέμω, νεμῶ, ἐνείμα, *to make friends, to reconcile, manage, sway.*

νικάω, νικήσω, *to conquer, vanquish, rule over, overpower.*

νομίζω, νομίσω, ἐνόμισα, *to hold, think, believe, esteem.*

νόμος, -ου, ὁ, *a law, custom, usage, rule.*

νόος, νόου (contracted, νοῦς, νοῦ), ὁ, *the mind, attention, thought, reason.*

νόσος, -ου, ἡ, *malady, sickness, disease.*

νοσώδης, -ες, adj., *sickly, ailing, diseased.*

νῦν, adv. of time, *now; οἱ νῦν, men of the present day, contemporaries.*

Ξ

ξαίνω, ξανῶ, ἔξηνα, *to comb, to card, clean, to lash, whip (generally of wool).*

ξυμβουλεύω, -σω, *to advise, counsel, recommend.*

ξυμφέρω, see συμφέρω.

ξυνεπίμι, -ήσομαι, *to follow, pursue, go against, attack.*

ξυνοράω, ξυνόψομαι, ξυνεῖδον (v. ὁράω), *to see all at once, take in all at a glance; hence to take a full view of a thing.*

ξυστίς, -ίδος, ἡ, *a robe with a sweeping train, a beautiful and costly gown, a state robe.*

O

ὁ, ἡ, τό, *the.*

ὅδε, ἧδε, τόδε, *this, this one here.*

ὁδος, -ου, ἡ, *a way, road, route, means.*

Ὀδυσσεύς, -έως, ὁ, *Ulysses.*

ὅθεν, adv., *whence, from whence.*

οἶαξ, -ακος, ὁ, *tiller, rudder, helm, handle.*

οἰκείος, -α, -ον, adj., *domestic; also proper, suitable, fitting.*

οἰκείωτερος, -α, -ον, compar. of οἰκείος, *more proper, more suitable.*

οἰκειότης, -ητος, ἡ, *affinity, relationship.*

οἶομαι, οἰήσομαι, ᾤηθην, *to think, suppose, believe.*

οἰονεῖ, as if.

οἶος, οἶη, οἶον, *such, of such sort, manner, or kind; in neut., οἶόν ἐστιν, it is possible; οὐχ οἶόν ἐστιν, it is impossible.*

ὀλίγος, -η, -ον, *few, little.*

ὅλος, -η, -ον, *whole, entire, complete.*

Ὀλυμπιάς, -άδος, ἡ, *Olympian, the Olympic games; dat., at Olympus.*

Ὀλυμπος, -ου, ὁ, *Olympus.*

ὅλως, adv., *wholly, entirely, altogether.*

Ὅμηρος, -ου, ὁ, *Homer.*

ὀμιλεῖόν (verb. adj.), *one must hold intercourse with, be friends, trade with.*

ὄμμα, -ατος, τό, *anything seen, spectacle, the eye.*

ὀμνυμι, ὀμόσω, ὤμοσα, ὀμώμοκα, ὀμώμοσμαι, ὀμώσθην, *to take an oath, to swear.*

ὁμοίως, adv., *in like manner, alike, like.*

ὁμολογέω, -ήσω, ὁμολόγησα, *to speak together, converse in the same language, agree.*

ὁμονοέω, -ήσω, *to be of one mind, agree together.*

ὁμοῦ, adv., *altogether, at once.*

ὄναρ, τό (used only in nom. and acc. case), *a dream, a vision in sleep.*

ὀνειδίζω, -ίσω, ὀνειδίσα, *to reproach, upbraid.*

ὀνειδος, -εος, τό, *reproach, blame, disgrace.*

ὄνομα, -ατος, τό, *name.*

ὀνομάζω, -άσω, ὀνόμοσα, *to name, call, address.*

ὅπη, adv. of place, *by which way, whither.*

ὀπλίζω, -ίσω, ὀπλιστα, *to prepare, train, get ready, equip, arm.*

ὄπλον, -ον, τό, *armor, heavy shield.*

ὁπότε, rel. conj., *when, whenever; in causal sense, for that, because, since.*

ὅπου, *where.*

ὅπως, *how, in what manner; as a final conj. to express purpose, that, in order that, so that.*

ὁράω, ὄψομαι, εἶδον, ὥφθην, *to see, look, perceive.*

ὄργανον, -ον, τό, *an instrument, a tool.*

ὀργή, -ῆς, ἡ, *anger, wrath, impulse, feeling, temper.*

ὄρθιον, -ον, τό, *narrowness, roughness, steepness.*

ὄρθιος, -α, -ον, *steep, rising upwards, uphill, inland.*

ὀρθός, -ή, -όν, *straight, right, true, exact, upright.*

ὀρθῶς, adv., *rightly, well, in a righteous manner.*

ὀρίζω, ὀρίσω, ὥρισα, mid. fut. ὀριοῦμαι, *to mark off, bound, limit, determine.*

ὄρκος, -ον, ὁ, *an oath.*

ὄρμη, -ῆς, ἡ, *an assault, attack.*

ὄρμος, -ον, ὁ, *a haven, port, harbor; also a chain.*

ὄρος, -ον, ὁ, *a boundary, limit, rule.*

ὄρχησις, -εως, ἡ, *the dance, dancing.*

ὄρχος, -ον, ὁ, *a row of trees.*

ὅς, ᾧ, ὅ, *who, which.*

ὅσος, -η, -ον, *such, each, every; and also how great, how much.*

ὅσοσπερ, ὅσηπερ, ὅσονπερ, *as great as, as much as, how great, how much.*

ὅσπερ, ᾧπερ, ὅπερ, *who, which, the very man who or the very thing which.*

ὅστις, ᾧτις, ὅτι, *any one who, who-soever.*

ὅστιςοῦν, ᾧτιςοῦν, ὅτιοῦν, *whosoever, any one, whatsoever.*

ὄσφρητις, -εως, ἡ, *the sense of smell, smelling.*

ὅταν, *whenever.*

ὅτί, conj., *that (used like our that in quoting another's words).*

οὐ (before a vowel with smooth breathing, οὐκ; before one with a rough breathing, οὐχ), *neg. adv., not; οὐ . . . οὐ, neither . . . nor.*

οὐδαμοῦ, adv., *nowhere, not at all.*

οὔδε, adv., *and not; οὔδε . . . οὔδε, neither . . . nor.*

οὐδεὶς, -εμῃ, οὐδέν, *no one, none, not any.*

οὐδέτερος, -α -ον, *neither of two.*

οὐκουν, adv., *not therefore.*

οὖν, adv., *then, therefore, consequently.*

οὖς, ὠτός, τὸ, *the ear, sense of hearing.*

οὔτε, adv., *and not*; οὔτε . . . οὔτε, *neither . . . nor*.

οὗτος, αὕτη, τοῦτο, *this*.

οὕτως, adv. (before a consonant οὕτω), *in this manner, thus*.

οὐχί, adv. (for οὐ), *not*.

ὄφελος, -ους, τό, *usefulness, advantage, profit, help, aid*.

ὄφθαλμός, -ος, ὁ, *the eye*.

ὀφλισκάνω, ὀφλήσω, *to owe, pay a debt, be cast out, convicted*.

ὄψις, εως, ἡ, *appearance, sight, apparition, vision*.

II

παγκράτιον, -ου, τό, *a complete or full contest, the pancratium*.

πάθος, -εος, τό, *passion, suffering, misfortune*.

παίδευμα, -ατος, τό, *a lesson, instruction, precept; a pupil*.

παίδεσις, -εως, ἡ, *instruction, education, rearing, training*.

παιδεύω, -σω, *to bring up a child, to teach, train, instruct*.

παιδιά, -ās, ἡ, *sport, amusement, game*.

παιδοτρίβης, -ου, ὁ, *a training master, a master of gymnastics*.

παῖς, παῖδός, ὁ, *boy, young man, child*.

παλαιός, -ά, -όν, *old, aged, ancient, venerable*.

πалаίστρα, -as, ἡ, *the palaestra, the wrestling school*.

πάλη, -ης, ἡ, *wrestling, a struggle, a contest*.

πάλιν, adv., *back, backwards; of time, again*.

παντάπασι, adv., *wholly, entirely, completely*.

παντελώς, adv., *entirely, absolutely*.

πάντη, adv., *everywhere, on every side, every way, by all means*.

παντοδαπός, -ή, -όν, adj., *of every kind, of all sorts, manifold*.

πάνυ, adv., *altogether, very much, exceedingly*.

παρά, prep. c. gen., dat., and acc.; with gen., *from, beside* (hence *issuing from*); with dat., *with, beside, near*; with acc., *beside, to, beyond, toward*.

παράγγελμα, -ατος, τό, *an order, command, precept*.

παράδειγμα, -ατος, τό, *an example, pattern, model*.

παραδεκτέον, verbal adj., *one must admit, allow*.

παραδέχομαι, -δέξομαι (v. δέχομαι), *to receive, admit, welcome*.

παραδίδωμι, -δώσω (v. δίδωμι), *give, hand over, give up, surrender*.

παραίνέω, -έσω or -έσομαι, παρήνεσα, παρήνεκα, *to command, advise, counsel, recommend*.

παραίτησις, -εως, ἡ, *an excuse, earnest supplication, deprecation*.

παρακαλέω, καλῶ (v. καλέω), *to call to one, name, summon, to induce*.

παρακινέω, -ήσω, *to move aside, excite, disturb, displace*.

παράλληλος, -ον, adj., *beside one another, side by side, parallel*.

παραμένω, -μενῶ, παρέμεινα, *to stay beside, remain, survive, stand fast*.

παράπαν, adv., *on the whole, absolutely, altogether*.

παραπέμπω, -πέμψω, ἐπεμψα, *to send along, escort, convoy*.

παραπλήσιος, -α, -ον, adj., *like, equal, similar*.

παραπλησίως, adv., *nearly, almost, equally*.

παρασκευάζω, -άσω, *to get ready, prepare, make preparations*.

παρασκευή, -ῆς, ἡ, *a getting ready, practice, preparation*.

παρασύρω, -συρῶ, *to drag or sweep away, hurry along.*

παραφέρω, -οίσω (v. φέρω), *to bear, bring, or carry away, to turn aside or away, avoid, shun.*

παρείδον, aor. II. παροράω (q.v.).

παρεικάσας, from παρεικάζω.

παρεικάζω, -άσω, *to compare, to place side by side.*

παρ-εἶμι, -έσομαι, *to be around, near; also to excel, surpass, conquer, be present, at hand.*

πάρεργος, -ον, adj., *subordinate, accessory, accomplice.*

παρέχω, ἔξω, *to have beside, in readiness, furnish, supply; mid., to supply from one's own means.*

παρισώω, -σώσω, *to make just like, be equal to, to vie with, to rival with.*

παροιμία, -ας, ἡ, *proverb, adage, parable, saying.*

παροινέω, -ήσω, ἐπαρώνησα, *to maltreat, abuse, outrage.*

παροξύνω, -ξυνῶ, παρῶξυνα, *to irritate, anger, sharpen one's anger, provoke.*

παροράω, ὄψομαι (v. ὁράω), *to make light of, overlook, scorn, disdain.*

πᾶς, πᾶσα, πᾶν, *all, every.*

πάσχω, πείσομαι, ἔπαθον, πέπονθα, *to suffer or be afflicted with or by anything, to endure; with κακῶς, to suffer evil; with εὖ, to receive a favor.*

πατήρ, πάτριος, ὁ, *father; in plural, forefathers, ancestors.*

Παῦλος, -ον, ὁ, *St. Paul.*

παύω, παύσω, ἔπαυσα, *to cease, to make to stop; mid. and pass., to cease, desist, leave off.*

πείθω, πείσω, ἐπείσα, πέπεικα, πέπεισμαι, ἐπέισθην, *to persuade, win over; mid. and pass., obey, yield, comply.*

πειράομαι, -άσομαι, -σάμην, mid. dep., *to attempt, undertake, try.*

πειρατέον (verbal adj. of πειράω), *one must attempt, try, or strive.*

πειράω, -άσω, ἐπείρασα, *to attempt, undertake, try.*

πειστέον (verbal adj. of πείθω), *one must persuade, one must obey.*

περαιτέρω, adv., *farther, beyond.*

πέρας, -ατος, τό, *end, extremity, termination; asan adv., πέρας, at last.*

περί, prep. c. gen., *around, near, about, concerning; c. dat., around, near, on account of; c. acc., around, about, near by.*

περιβάλλω, -βαλῶ (v. βάλλω), *to throw around or about, build around, embrace.*

περιβεβλήσθαι, pf. inf. pass. of περιβάλλω.

περιγιγνομαι, -γενήσομαι (v. γίγνομαι), *to be over, superior, to overcome, survive, get over, escape from.*

περιγράφω, -ψω, *to draw, outline, trace, define, determine.*

περιεἶμι, -έσομαι, *to be about, present, near; also to excel, surpass.*

περιέπω, περιέψω, *to take good care of, tend diligently.*

περιεργάζομαι, -άσομαι, *to labor with, being employed at; to overdo, spoil.*

Περικλῆς, -έους, ὁ, *Pericles.*

περικόπτω, -ψω, *to cut all around, clip, mutilate, lay waste, plunder.*

περινοέω, -ήσω, *to examine closely, consider well, seek on all sides.*

περιοράω, ὄψομαι (v. ὁράω), *overlook, disregard, delay, neglect.*

περισείω, -σω, *to shake all around or about; pass., to be tossed all around, float about.*

περισκοπέω, -σκέψομαι, ἐσκεψάμην, *to examine closely, investigate on all sides, consider well.*

περισώζω, -σώσω, *to save alive, rescue, save from death; pass., to escape with one's life.*

περιπτός, -ή, -όν, *adj., superior, superfluous, more than sufficient.*

περιττότερος, -α, -ον, *adj., more than sufficient, more refined, superfluous.*

περιτυγχάνω, -τεύχομαι (*v. τυγχάνω*), *to happen to be, encounter, happen, befall.*

περιφάνεια, -ας, ἡ, *array, parade, notoriety, conspicuousness.*

περιφέρω, -οίσω (*v. φέρω*), *to carry around, to bear, endure.*

πηδάλιον, -ου, τό, *a rudder.*

πίθος, -ου, ὁ, *a wine jar, receptacle.*

πίναξ, -ακος, ὁ, *board, plank, a writing tablet.*

πιστεύω, -εύσω, *to trust, believe in, be confident.*

Πιττακός, -ου, ὁ, *Pittacus.*

Πλάτων, -ωνος, ὁ, *Plato.*

πλέθρον, -ου, τό, *a plethron, one-sixth of a stade.*

πλείος, -η, -ον, *adj., full, abundant, numerous.*

πλείω, *Epic for πλέω, neut. plural of πλέων (q.v.).*

πλέων, -ον (*compar. of πολός, q.v.*), *more, larger, greater, better.*

πληγή, -ῆς, ἡ, *a blow, stripe, stroke, a wound.*

πλήθος, -εος, τό, *a great number, a multitude, a crowd.*

πληθύω, -ύσω, *to be or become full, abound in.*

πλήν, *adv., except, besides; as prep., except.*

πληρής, -ές, *adj., full, complete, satisfied.*

πλοῖον, -ου, τό, *a floating vessel, a ship.*

πλουσιός, -α, -ον, *adj., rich, wealthy, precious.*

πλουσιώτερος, -α, -ον (*comp. of πλουσιός*), *richer, dearer, wealthier, more precious.*

πλουτέω, -ήσω, *to be rich, wealthy, to abound in anything.*

πλοῦτος, -ου, ὁ, *wealth, riches, money.*

πλύνω, πλυνῶ, ἐπλυνά, *to wash clean, to beat, "to give one a dressing."*

πνεῦμα, -ατος, τό, *wind, air, life, breath; also spirit; ἅγιον Πνεῦμα, the Holy Ghost.*

πνέω, πνεύσομαι, ἐπνευσα, πέπνυμαι, ἐπνεύσθην, *to breathe, live, blow, exhale, have life, be sensible to pain.*

ποθέω, -ήσω, *to desire, long after, regret, lament.*

ποιέω, -ήσω, *to do, make, perform, cause.*

ποιητέον, *verbal adj., one must do, make, perform.*

ποιητής, -οῦ, ὁ, *a poet.*

ποικίλος, -η, -ον, *adj., various, varied, changeful, changeable.*

πολεμός, -ου, ὁ, *war, fight, battle.*

πολλάκις, *adv., many times, often, very often.*

πολλαπλήσιος, -α, -ον, *adj., many times more, very many.*

πολλαχόθεν, *adv., from many places or sides, for many reasons.*

πολλοστός, -ή, -όν, *adj., one out of many, very little, slight, trivial.*

Πολυδάμας, -ου, ὁ, *Polydamas.*

Πολύκλειτος, -ου, ὁ, *Polyclites.*

πολύπους, πολύποδος, ὁ ὃρ ἡ, *a many-footed creature, polypus.*

πολύς, πολλή, πολύ, *many, numerous.*

πονέω, -ήσω, ἐπόνησα, πεπόνηκα, *to toil, work hard, suffer pain.*

πονηρία, -ας, ἡ, *badness, wickedness, cowardliness.*

πόνος, -ου, ὁ, *labor, work, pain, distress.*

πορίζω, -ίσω, *provide, supply.*

- ποριστέον**, verbal adj., from *πορίζω*, *one must furnish, provide, supply.*
πόσος, -η, -ον, adj., *how great, how much.*
ποταμός, -οῦ, ὁ, *a river.*
πότε, *once, ever.*
πότερος, -α, -ον, adj., *whether, which of two.*
πού, *somewhere, anywhere.*
πράγμα, -ατος, τό, *an experience, a deed, an action, thing.*
πρανής, Doric and Attic for *πρηνής.*
πράξις, -εως, ἡ, *an action, deed, doing, transaction, affair.*
πράττω, πράξω, *to do, act, make, finish, accomplish.*
πράως, adv., *mildly, gently.*
πρηνής, -ές, adj., *downhill, downwards, sloping.*
πρίν, adv., *before, until.*
προαίρῶ, -ήσω (v. αἰρέω), act., *to take away, seize; mid., to choose, prefer; pass., be chosen, captured, taken.*
προαφίστημι, προαποστήσομαι, *to revolt beforehand, to desist before.*
πρόγονος, -ον, adj., *elder, older; οἱ πρόγονοι, forefathers, ancestors.*
προγυμνάζω, -άσω, *to exercise beforehand.*
Πρόδικος, -ον, *Prodicus.*
προεἶμι, -έσομαι, *to go forward, advance.*
προεμένος, 2d aor., mid., part. of *προΐημι* (q.v.).
προηγούμενος, adv., *antecedently, chiefly, principally.*
προθύμως, adv., *readily, willingly, quickly, freely.*
προΐημι, προήσω (v. ἵημι), *to let go or send forward, to give up, deliver, let fall, throw away.*
προκαλέω, -έσω, *to call forth, to call on; mid., to challenge, defy, excite, rouse, stir up.*
πρόκειμαι, κείσομαι (v. κείμαι), *to lay before, be set before, be proposed, be nominated.*
πρόνοια, -ας, ἡ, *attention, foresight, forethought.*
προοράω, ὄψομαι (v. ὀράω), *to foresee, have foresight.*
προπαιδεύω, -σω, *to teach or instruct beforehand.*
πρός, prep. c. gen., *in front of, looking towards, from, on the part of; c. dat., at, in addition to; c. acc., to, towards, with a view to.*
προσβαίνω, -βήσομαι (v. βαίνω), *to board, mount, ascend, attack.*
προσβάλλω (v. βάλλω), *to apply, attend to, look out for; also to throw to or towards.*
προσδέομαι, -δεήσω (v. δέομαι), dep., *to be in want of, to need, ask, beg.*
προσδοκάω, -δοκήσω, ἐδόκησα (v. δοκάω), *to expect, look for, await.*
προσεκτέον, verbal adj., from *προσέχω*, *must apply, attend to.*
προσέοικα, *a perfect with a present meaning, to be like, resemble, to seem proper, fit.*
προσέρχομαι (v. ἔρχομαι), *to come forward, approach, visit.*
προσέχω, -έξω (v. ἔχω), *to have at hand, near; c. τὸν νοῦν, to turn one's mind or attention to a thing.*
προσηγορία, -ας, ἡ, *a name, friendly greeting, warning.*
προσήκω, -ήξω, imperf. *πρόσηκον, to be near, at hand, present; impers., it is proper, befitting, right.*
προσήκων, -ουσα, -ον, adj., *belonging to, proper, befitting.*
προσθήκη, -ης, ἡ, *an addition, appendage, aid, help.*
προσΐημι, -ήσω (v. ἵημι), *to send or come to; mid., to approve, admit, allow.*

προσυράω (ν. ὄρω), *to look at.*
 προσπεριβάλλω, -βαλλῶ (ν. βάλλω), *to throw or put around, compass.*
 προστάγμα, -ατος, τό, *an order, commandment, command.*
 προστάττω, -ξω, *give orders, command, appoint, place, arrange.*
 προστυγχάνω, *to proceed, surpass, obtain first.*
 προστυχόν, -οῦ, τό, *anything near at hand, the first thing one meets.*
 πρόσω, *adv., forward.*
 πρόσωπον, -ου, τό, *face, visage, countenance, appearance.*
 προτελέω, -έσω, *to be initiated, to pay as a toll.*
 πρότερον, *adv., before, sooner, earlier.*
 πρότερος, -α, -ον, *adj., before, sooner, in front.*
 προτρέπω, -ψω, *to turn, urge, exhort, persuade.*
 προὔργου (contr. for πρὸς, ἔργου), *worth while, profitable; adv., serviceably, conveniently.*
 πρῶτον, *adv., first, in the first place, firstly.*
 πρῶτος, -η, -ον, *adj., first, foremost, front, earliest; τὰ πρῶτα, the first prize.*
 Πυθαγόρας, -ου, ὁ, *Pythagoras.*
 πυνθάνομαι, πύσσομαι, ἐπυνθόμην, πέπυσμαι, *to ask, inquire, learn, understand.*
 Πύθιος, -α, -ον, *adj., Pythian, Delphian.*
 πῦρ, πυρός, τό, *fire.*
 πῶς, *in some way, somehow.*
 πῶς, *how?*

P

ῥάδιος, -α, -ον, *adj., easy, light.*
 ῥάδιως, *adv., easily, smoothly.*
 ῥαθυμέω, -ήσω, *to be easy tempered, thoughtless, careless, idle.*

ῥαθυμία, -ας, ἡ, *carelessness, thoughtlessness.*

ῥᾶστος, -η, -ον, *adj. (irreg. super. of ῥάδιος), easiest, most easy.*

ῥαστώνη, -ης, ἡ, *easy temper, rest, indolence, leisure.*

ῥηθῆναι, *inf. aor. I. pass. of φῆμι.*

ῥῆμα, -ατος, τό, *a word, expression, phrase.*

ῥήτωρ, -ορος, ὁ, *orator, public speaker, rhetorician.*

ρίπτω, ῥίψω, ἔρριψα, *to throw, hurl, cast out.*

ῥοδωνία, -ας, ἡ, *a rose bed, garden of roses, rosary.*

ῥώμη, -ης, ἡ, *vigor, force, bodily strength.*

Σ

Σαρδανάπαλος, -ου, ὁ, *Sardanapalus.*
 σεαυτοῦ, -ῆς, *of thyself, of yourself.*

Σειρήν, -ῆνος, ἡ, *a Siren; metaph., a deceitful woman.*

σέλινον, -ου, τό, *parsley.*

σθένος, -εος, τό, *strength, might, force; παντὶ σθένει, with all one's might.*

σιαγών, -όνος, ὁ, *the jaw bone, the jaw.*

σιτίον, -ου, τό, *food, provision.*

σιωπάω, -ήσομαι, ἐσιώπησα, *to be silent, to keep still, keep silence.*

σκαπτῆρ, -ῆρος, ὁ, *a vine dresser, a digger.*

σκάφος, -εος, τό, *trench, pit.*

σκέπη, -ης, ἡ, *a covering, shelter, cover.*

σκηνή, -ῆς, ἡ, *a tent, a stage.*

σκιά, -ᾶς, ἡ, *shadow, shade, ghost.*

σκιαγραφία, -ας, ἡ, *a sketch, a rough painting, an outline.*

σκοπός, -οῦ, ὁ and ἡ, *a mark, object, design, purpose.*

σκότος, -ου, ὁ, *obscurity, gloom, darkness.*

- σκώπτω, σκώφομαι, ἔσκωψα, *to jeer at, laugh at, abuse.*
- σμίκρος, -α, -ον, *for μικρός.*
- Σόλων, -ονος, ὁ, *Solon.*
- σοφία, -ας, ἡ, *wisdom, knowledge, skill.*
- σοφιστής, -οῦ, ὁ, *a sophist, professor of arts or sciences.*
- σοφός, -ή, -όν, *adj., learned, wise, clever, skillful.*
- σπάρτος, -ου, ὁ and ἡ, *spartum, hemp; also cord, rope.*
- σπουδαῖω, -άσσομαι, ἔσπούδασα, *to make haste, be in earnest, be zealous, serious.*
- σπουδαῖος, -α, -ον, *adv., earnest, serious, good, honorable.*
- σπουδή, -ῆς, ἡ, *zeal, haste, earnestness.*
- σπουδῇ, *adv., scarcely, hardly, hastily, without design.*
- στάδιον, -ου, τό, *a fixed standard of length, a stade.*
- στάσιμος, -ον, *adj., stationary, stable, fixed.*
- στέφανος, -ου, ὁ, *a crown, wreath, garland.*
- στρατηγός, -οῦ, ὁ, *a chief, leader, general.*
- συγγενής, -ές, *adj., born with, in-born, related to, natural.*
- συγγνώμη, -ης, ἡ, *pardon, forgiveness.*
- σύγγραμμα, -ατός, τό, *a book, a writing, a prose work.*
- συγγραφεύς, -έως, ὁ, *a historian, writer, author.*
- συλλαμβάνω (v. λαμβάνω), *to bring together, collect, unite, reunite.*
- συμβαίνω, βήσομαι, *to come together, to meet.*
- σύμπας, -πασα, -παν, *adj., all together, all at once; τό σύμπαν, the sum, total.*
- συμπίπτω, πεσοῦμαι (v. πίπτω), *to come together.*
- συμπότης, -ου, ὁ, *fellow drinker, boon companion.*
- συμφέρω, συνοῖσω, συνήνεγκα, *to bear, carry; impers., to be of use.*
- συναῖδω or συναείδω, -άσομαι, *to sing together, accompany in a song.*
- συναρμόζω, -όσω, *adapt to, fit together, join, unite.*
- συναυξάνω, -ησω, *to increase, enlarge.*
- συνγίγνομαι, -γενήσομαι (v. γίγνομαι), *to associate with, to live with, trade with.*
- συνδέω, συνδήσω (v. δέω), *to bind together, to seal, solder.*
- σύνεγγυς, *adv., quite near, close to.*
- συνέζων, *from συνζάω.*
- συνείμι, -έσομαι, *to be with, to accompany.*
- συνεκνέω, ἐκνεύσομαι, *to swim, to swim away, to save one's self by swimming.*
- συνέπομαι, *dep., to follow close, to follow with the mind, to understand.*
- συνζάω, -ζήσομαι, *to live.*
- συνήθεια, -ας, ἡ, *custom, habit, intercourse.*
- συνήμι, συνήσω (v. ἵημι), *to perceive, understand, know; also, to bring or send together.*
- συννέω, -εύσω, *to bend together, to incline to the same point, to approve by word; hence to consent.*
- συνοράω, συνόψομαι (v. ὁράω), *to see at a glance, to see altogether or at once.*
- συντέλεια, -ας, ἡ, *a help, aid, contribution, end, finish.*
- συντέλέω, -έσω, *to complete, finish, to contribute, be useful.*
- σύντονον, *adv., earnestly, fixedly, vehemently.*

σύντονος, -ον, adj., *on the stretch, strained*; of persons, *intent, earnest, serious, sincere*.

συχνός, -ή, -όν, adj., of time, *long*; of num. and quan., *many, frequent, large*.

σχεδόν, adv., *near, nigh, close to, almost, about*.

σχήμα, -ατος, τό, form, shape, outward appearance.

σχολάζω, -άσω, to have leisure, have a chance, to care, wish, be able.

σχολή, -ῆς, ἡ, school, leisure, spare time.

Σωκράτης, -ους, ὁ, Socrates.

σώμα, -ατος, τό, the body.

σωφρονέω, -ήσω, to be wise, moderate, sound in mind.

Σωφρονίσκος, -ου, ὁ, Socrates, son of Sophroniscus.

σωφροσύνη, -ης, ἡ, temperance, moderation, self-control, discretion.

T

τακτικός, -η, -ον, of military tactics; τὰ τακτικά, military tactics.

τάλαντον, -ου, τό, a balance, a talent (of money).

τάξις, -ews, ἡ, arrangement, order, class.

ταπεινός, -η, -ον, low, abject.

ταπεινότης, -ητος, ἡ, baseness, vileness, lowness.

τε, enclitic, correl., with καί or τε.

τεκνοῦς, -οῦσσα, -οὖν, participial adj., having children, having an offspring.

τεκτονικός, ἡ, ὄν, adj., skilled in building; with ὁ as a subst.

τεκτονικός, a good carpenter; ἡ τεκτονική, carpentry.

τελειότερος, -α, -ον, more complete, more full, fuller.

τελευτάω, -ήσω, to end, complete, accomplish; c. τὸν βίον, to die.

τελευτή, -ῆς, ἡ, finish, end.

τέλος, -ους, τό, end, fulfillment, accomplishment, issue.

τέρμα, -ατος, the end, boundary.

τετραίνω, τετρανῶ, τέτρημαι, to bore, pierce, make holes.

τετρημένον, from τετραίνω.

τέχνη, -ης, ἡ, art, trade.

τέως, adv., so long, meanwhile.

τηλικούτος, -αῦτη, -οὔτον, such, so great, so old, of such an age.

τηνικαῦτα, adv., then.

τηρέω, -ήσω, to take care of, watch, preserve.

τηρητέον, see τηρέω.

τίκτω, τέξω, to beget, produce.

Τιθωνός, -οῦ, ὁ, Tithon.

τιμάω, -ήσω, to honor, respect, hold worthy.

τιμή, -ῆς, ἡ, honor, rank, price.

τιμωρία, -ας, ἡ, help, aid.

τιμιώτερος, -α, -ον, adj., more valuable, more precious, dearer.

Τιμόθεος, -ου, ὁ, Timotheus, the musician and poet.

τίς, τί, gen. τίνος, who, which, what.

τις, τὶ, τινός, indef. pron., one, any one, some one, something.

τοίνυν, then.

τοιοῦτος, -αῦτη, -οὔτο, of such a kind, quality, or size.

τοξότης, -ου, ὁ, a bowman, archer.

τόσος, -η, -ον, so great, so long.

τοσοῦτος, -αῦτη, -οὔτο, so much, so great, so large.

τότε, adv., then, at that time.

τραγωδία, -ας, ἡ, a tragedy, heroic play.

τράπεζα, -ης, ἡ, a table.

τραπεζοποιός, -ου, ὁ, a cook, waiter, table servant.

τραπήται, Ionic for τραπεῖται.

τραχύς, -εῖα, -υ, *rough, rugged.*

τρεῖς, τρία, *three.*

τρέπω, -ψω, *to turn.*

τρέφω, θρέψω, *to nourish, make firm.*

τρέχω, δραμοῦμαι, ἔδραμον, δεδράμῃκα, *to run, move quickly.*

τριακόντα, *thirty.*

τρόπος, -ου, ὁ, *a way, manner, fashion.*

τρυφή, -ῆς, ἡ, *softness, delicacy, luxury.*

τυγχάνω, τεύξομαι, ἔτυχον, *find, meet, reach, gain, and happen.*

τύπτω, τύψω, ἔτυψα, ἔτυπον, τέτυφα, *to strike, hit, knock.*

τυχόν, adv., *by chance, perhaps, perchance.*

Υ

ὑβρις, -εως, ἡ, *arrogance, insult, abuse.*

υγιής, -ές, adj., *sound, healthy, stout, hearty.*

ὔδωρ, ὕδατος, τό, *water.*

υῖός, -οῦ, ὁ, *son.*

ὑμεῖς, *ye, you.*

ὑμνέω, -ησω, *to eulogize.*

ὑπάρχω, -ξω, ὑπῆρξα, *to begin, arise; impers., it is, it is possible, it is sufficient, it belongs to.*

ὑπάτος, -η, -ον, adj., *highest, uppermost, first.*

ὑπέρ, prep., c. gen., *over, above, in defense of, in behalf of; c. acc., over, beyond, across.*

ὑπερβαίνω, -βήσομαι, ὑπερέβην (v. βαίνω), *to step over, climb over, pass by, take no notice of, offend.*

ὑπεροπτάω, -ῶ, *to bake.*

ὑπερόπτος (noneut.), *proud, haughty.*

ὑπεροράω (v. ὁράω), *to overlook, survey, disregard, despise.*

ὑπεροψία, -ας, ἡ, *arrogance, contempt, disdain.*

ὑπέχω, ὑφέξω (v. ἔχω), *to hold under; also to submit, undergo, suffer.*

ὑπηρεσία, -ας, ἡ, *hard work, service rendered, assistance, aid, help.*

ὑπηρετέω, -ήσω, ὑπηρετήσα, *to serve on a ship, work for, obey, gratify, please, humor.*

ὑπισχνέομαι, -οῦμαι, *to undertake.*

ὑπό, prep., c. gen., *from under, beneath; II. c. dat., under, below; III. c. acc., towards, under, about, near.*

ὑποδείκνυμι (v. δεικνυμι), *to show, mark out, teach by example.*

ὑποθήκη, -ης, ἡ, *a piece of advice, a hint, a suggestion.*

ὑπόκειμαι, -κείσομαι, *to lie or be under.*

ὑποκρίνομαι, -κρινοῦμαι (v. κρίνομαι), *to answer, reply; (of actors), to play a part, to act.*

ὑπολαμβάνω (v. λαμβάνω), *to take up, catch up, to take up a notion; hence to assume, suppose.*

ὑπομένω, -μενῶ, ὑπέμεινα, *to stay at home, stay behind, survive, remain.*

ὑποπίπτω, πεσοῦμαι, πέπτωκα, *to be a slave to, to serve, cringe, to submit to.*

ὑποτίθημι (v. τίθημι), *to place under, put under, suppose, suggest, advise.*

ὑπουλος, -ον, adj., *bruised, scared, hollow.*

ὑστερον, adv., *again.*

Φ

Φαίλαξ, -ακος, ὁ, *a Phacatian.*

φαίνω, φανῶ, *to appear.*

φαῦλος, -η, -ον, adj., *worthless, without value, mean, slight.*

Φειδίας, -ου, ὁ, *Phidias.*

φέρω, ὀσσω, ἔνεγκα, ἐνήνοχα, ἐνήνεγμαι, *to carry, bear, endure, suffer, permit.*

φεύγω, φεύξομαι, ἔφυγον, *to flee, take flight, escape, avoid.*

φευκτέον (verbal adj. of φεύγω), one must flee, escape, avoid.

φημί, ἐρῶ, εἶρηκα, εἶρημαι, ἐρρήθην, to say, speak, tell, relate.

φιλοσοφῶ, ἥσω, to meditate, to practise virtue.

φιλοσοφία, -ας, ἡ, love of wisdom, love of knowledge; also philosophy.

φιλόσοφος, -ον, adj., loving knowledge, wise; ὁ φιλόσοφος, a philosopher.

φιλοσώματος, -ον, adj., sensual.

φοιτάω, -ήσω, to go to and fro regularly, come or go at regular intervals, to go to school.

φορά, -ās, ἡ, course, direction, crop, production.

φόρος, -ου, ὁ, tribute, tax.

φρήν, φρηνός, ἡ, the soul, heart, mind.

φρονέω, -ήσω, to have understanding, to think, be sound in mind or senses.

φροντίζω, -ισω, to think.

Φρύγιος, -α, -ον, adj., Phrygian, belonging to Phrygia.

Φρύξ, Φρυγός, ὁ, a Phrygian.

φυλακή, -ῆς, ἡ, a guard, watch, gar-
rison.

φυλάττω, -ξω, ἐφύλαξα, watch, guard, care for, preserve.

φύλλον, -ου, τό, a leaf; in plu., foliage.

φύσις, -εως, ἡ, the nature, inborn quality or nature of a thing.

φυτόν, -οῦ, τό, a plant.

φύω, -σω, to beget, produce.

φώς, φωτός, ὁ, a man, mortal.

X

χαίρω, χειρήσω, κεχάρηκα, κεχάρημαι, to rejoice, be glad.

χαλάω, -άσω, ἐχάλασα, to loosen, to slacken, release, unbind.

Χαλδαῖος, -οῦ, ὁ, a Chaldean.

χαλεπός, -ή, -όν, adj., difficult, rough, hard.

χαλεπῶς, with difficulty.

χαλεπώτερος, -α, -ον, adj. (compar. of χαλεπός), more difficult, harder.

χαλινός, -οῦ, ὁ, a bit, bridle, anything which checks or hinders.

χαλκευτικός, -οῦ, ὁ, a smith, brazier, metal worker.

χαλκευτικός, -ή, -όν, adj., skilled in metal working.

χειμάρροος, -οῦ, ὁ, a torrent, stream, water conduit.

χειμών, -ῶνος, ὁ, the winter.

χείρ, χειρός, ἡ, the hand.

χειρονομία, -ας, ἡ, exercise, gymnastics.

χείρων, -ον, adj., worse, meaner, inferior, less.

χειρωναξ, -ακτος, ὁ, artisan, mechanic.

χέρσος, -ου, ὁ, ἡ, land, earth, dry land.

χίλιοι, -αι, -α, thousand.

χορός, -οῦ, ὁ, choir, chorus.

χράσμαι, χρήσομαι, ἐχρησάμην, κέχρημαι, to use, employ; also to want, be in need of.

χρεία, -ας, ἡ, need, want, poverty; use, service, advantage.

χρεών, τό, indecl., what is necessary, fate.

χρή, χρήσει, impf. ἐχρῆν, impers., it is necessary, fit, right, proper, must.

χρήμα, -ατος, τό, a precious thing, a thing which one uses or needs, money; plural, riches.

χρήσιμος, -η, -ον, adj., useful, serviceable, fit, proper.

χρηστέον, verbal adj. (of χράσμαι), one must use, employ, serve.

χρόα, -ας, ἡ, the surface of a body, skin, complexion, color.

χρόνος, -ου, ὁ, *time, period, season.*

χρυσίον, -ου, τό, *anything gold, a piece of gold, gold coin, money.*

χρυσός, -οῦ, ὁ, *gold.*

χρυσοφόρος, -ον, adj., *(one) wearing gold or golden apparel, gold-bearing.*

χωρίον, -ον, τό, *place.*

Ψ

ψεύδομαι, ψεύσομαι, ἐψευσάμην, ἐψευσμαι, *to lie, speak falsely, perjure, cheat, deceive.*

ψεῦδος, -εος, τό, *falsehood.*

ψῆγμα, -ατος, τό, *gold dust.*

ψυχαγωγία, -ας, ἡ, *the evoking or winning of souls, persuasion, seduction,*

ψυχή, -ῆς, ἡ, *the soul, mind, life, spirit, breath.*

Ω

ὦ, an exclamation expressing surprise, joy, or pain.

ὦ, with the vocative, is a mere address.

ὠδή, -ῆς, ἡ, *a song, ode; in plural, lyric poetry.*

ὠθέω, ὠθήσω or ὤσω, ἔωσα, ἔωκα, *to thrust, push, shove.*

ώρατος, -α, -ον, *seasonable, due.*

ὠριζόμεν, impf. mid. and pass. of ὀρίζω (q.v.).

ὥς, adv., *so, like, as, thus, that.*

ὠς, ὠτός, τό, *the ear.*

ὥστε, adv., *as, like, so as, so that, that.*

ὥσπερ, adv., *even as, just as, exactly as.*

ὠφέλεια, -ας, ἡ, *help, aid, profit, advantage.*



BASIL, St.

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